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THE SABBATH.*

"Hail Sabbath! day of mercy, peace and rest!
Thou o'er loud cities throw'st a noiseless spell;
The hammer there, the wheel, the saw, molest
Pale thought no more; o'er trade's contentious hell
Meek Quiet spreads her wings invisible."

WHOEVER has had occasion to pass through the interior of New England on some of the less travelled stage routes, will frequently have found himself among a village population of very different tastes and manners from those of the commercial community he had left upon the coast. Imbosomed in some quiet vale, or perhaps lifted far towards the sky upon the top of some rugged mountain, the inhabitants have been cut off from that promiscuous intercourse with mankind which often introduces rapid changes in habits and customs. I hardly know whether this is an evil or a benefit. Those wild speculations which produce sudden revolutions in opinion, and cause periodical cries of alarm to be raised for the

* If the reader should be curious to know whether the following narrative be fiction or reality, I would say to him that the incidents, with few exceptions, are real ones—but I have thrown them together in new combinations, to avoid giving the story a "local habitation."

primitive faith, are there unknown; but it does not hence follow, that the traveller will find in those isolated villages the sound theology and simple virtues of the fathers. Changes are going on gradually, but not less certainly,—sometimes for the better, but often for the worse. The tide of innovation steals noiselessly in, not through the zeal of some flaming preacher of new doctrines, but by a sort of natural tendency, and before people are aware of it all things are loosed from their ancient moorings.

As you travel through one of the western counties of Massachusetts, you see while yet nearly a dozen miles off the village of T—— upon the bleak summit of a hill. It is rendered visible by three or four white dwellings, which in fact with a store or two and a tavern constitute nearly the whole village. Having kept it long in your eye, you at length climb the mountain and come gradually to the spot. You look around, and though you find evidence on every side of a money-getting spirit, you look in vain for the indications of genuine thrift, of social feeling, or the religious habits of olden time. You will not fail however to see the monuments of a better state of things. An old, weather-worn, deserted church, its windows broken and its foundations decayed, stands close by the wayside, through whose windows perchance the swallow is darting and twittering, or alighting upon the moss-covered roof. In a neighboring church-yard sleep the pious men, who reared the house of prayer and who were wont to go up there in company and keep holy time. A wall just tumbling down encloses it on each side, and perhaps here and there the weeds and briars which overrun it are disturbed by a new-made grave. Should you pass through the town on the Sabbath, you would not find the aspect of things much different from that of any other day. Perhaps a team or two dragging its load slowly over the mountain, a few boys sitting by the road-side, or a few men smoking and conversing under the piazza of the tavern will be the first to arrest your attention. The old church stands empty and lonely as ever; a little group of worshippers once a fortnight in a neighboring school-house is the last memento of church-going days.

I can well remember when there was a very different state of things in the little village of T——. I can remember when Parson Humphrey preached in the old church and a hard-working popula-

tion assembled weekly within its walls. I can go now to the very spot where I received the first sad impression of the fact of human mortality, and I can hardly recall the little incident without a tear. A little girl only a year younger than myself, my frequent companion over the long road which we travelled to school, was taken suddenly sick, and died while her father was away from home. The school was dismissed for the afternoon, that we might attend the funeral of Laura B., for she was a sweet little girl and the teacher and scholars all loved her. Her father came home just in time to see her corpse and follow it to the grave. He was a plain man, but Laura was his darling child, and he felt all the anguish of a father's heart. It was then the custom in T.—I believe it is so still—after the body had been laid in the ground for the nearest relative to thank the neighbors for their kindness. We had seen the coffin of Laura let down and the grave filled up, and it was now the duty of the afflicted father to give the customary thanks to the neighbors who had come thither. He took off his hat, his lip quivered and his eyes filled with tears, and after one or two attempts to speak he only uttered these words of Job, "Have pity upon me, oh my friends, have pity upon me, for the hand of God hath touched me."

These were the prosperous days of T——. The whole town constituted one parish and all were united under Parson Humphrey. But days of division and desolation were at hand. It became whispered about that the minister was an "Arminian," and the last days of the good and venerable pastor were embittered with the ingratitude and unkindness of former friends. Deacon Hawley became zealous for a straiter kind of Orthodoxy, and drew off with five males and eleven females in whose minds he had sowed the seeds of discontent. These met at the deacon's house, where a sermon of Dwight or Edwards was read and a prayer offered by himself. The ladies began to talk of the "evangelical" character of their meetings; a few more straggled over to them, and they formed the "First Evangelical Church in T——." Bye and bye another portion of the people began to sigh for better things. A preacher came along with glad tidings of "universal love," and preached in the hall over the store on the opposite side of the way. At first he drew twice the numbers of Deacon Haw-

ley. The young men began to spurn the paternal counsels of their aged pastor, and wander sometimes to one place and sometimes to another. The remaining members of the ancient society began to complain of heavy taxes; Parson Humphrey's salary was cut down lower and lower, till finally the venerable shepherd, who had devoted his best days to his flock, left them in poverty and sorrow. He had buried his third and last son in that old church-yard, where he had hoped to lay down his weary limbs to his last repose, but Providence ordered otherwise. He and his aged partner, long a mother in Israel, bade a sad farewell to the scene of forty years' labors and sought a new home in the western forest. But alas! they were ill-prepared to endure the hardships of settlers. Not two years passed away, before the faithful pastor rested from his labors, with no one of his people to drop the tribute of affection upon his bier. His wife soon followed him, breathing a last though unavailing wish to be laid under the shade of the willow that still waves over the graves of her children. The rest of the story is soon told. A few abortive attempts were made to support preaching in the old meetinghouse, and its doors ceased to be opened except upon "town-meeting days." The herald of "universal love" occupied the desk a few months, but did not find permanent and adequate support. Deacon Hawley represented to some sister churches "the desolations of Zion" in T——, and succeeded in obtaining a minister for half the time, supported partly by themselves and partly by funds from abroad. The result is, that a little handful of believers meet in the school-house, while the rest are without a shepherd, the young men grow up in religious apathy, the Sabbath is disregarded, and the brooding wings of desolation seem to be spread over the little village.

At the time, however, to which I would now particularly call the reader's attention there had been a temporary revival of public spirit. During the winter of 18— the young men organized a Debating Society, which met every Thursday evening in the school-house to discuss and decide questions important to the welfare of the community. They were stirred up to this principally by a young man who taught the winter school, and who had the reputation of vast knowledge and extensive reading. He brought into town with him Taylor's "Diegesis," took the "Free Inquirer,"

and carried about with him several tracts of the same stamp; not that he pretended "to believe them exactly," but he liked to have both sides of a question presented and abhorred having the people kept in ignorance.

Among Parson Humphrey's parishioners—and one who remained faithful to the last—was Dr. Edward Rising. He exerted all his influence to sustain the old society, and never left his pew till the last voice whether of "Arminianism" or "universal love" had ceased to echo within the walls of the church. He was a native of the town, and the best associations of the heart clustered around the place of the old meetinghouse. When that was closed, he ceased to attend public worship; but though darkness brooded around him upon society, the light lingered and burned steadily within his dwelling. Every Sabbath was spent with his family teaching his children religious knowledge, for after he was deprived of his pastor he resolved to be a true pastor to his own little flock. He gathered them daily around the family altar, and he never failed on the Sabbath during the usual hours of service to call them all together for an extra season of family worship and instruction. He had formerly been very active in town affairs, but men more noisy and ambitious had come into public favor; so that Dr. R. confined himself to the quiet discharge of his professional duties and the religious and intellectual culture of the minds of his children. He had himself been thoroughly educated, and having now for a period of forty years devoted a regular portion of each Sabbath to the acquisition of sacred truth, his mind was fully replenished with its golden treasures. Thus while he looked with deep sorrow upon the state of society around him, he yet maintained a cheerful faith, hoped for better things, and secured his own household from being invaded by the selfish spirit of the world.

The school-teachers always boarded in the family of Dr. R. Our school-master came home late one Thursday evening from the Debating Society, when a question had been discussed which had excited more than ordinary attention. It had been proposed by the school-master, and ran thus:—"Is the Christian Sabbath an institution of Divine authority?" The school-house was crowded full, the school-master occupied the floor for a long time with his off-hand eloquence and stores of learning, and stated many things

which "he presumed had not been generally understood." The audience was made up of all sorts of people; many came in from the tavern, and some from remote parts of the town who rarely were seen except at town meeting and "training." After debate the question was decided by the *audience*; that being thought the only democratic mode, and it was found on taking the vote that nearly all—men and boys together—voted in the negative. "So then," added the President, "it is decided that the Sabbath is not of Divine authority," and the meeting adjourned.

The next morning at the breakfast table Dr. Rising began to inquire of the school-master respecting the debate of the previous evening. "Well, Sir, how have your Society disposed of the Sabbath?"

"Why, Sir, it was shown pretty clearly, that the Sabbath is neither better nor worse than any other day."

"Indeed! I had thought otherwise. I had thought it peculiarly holy."

"As to that matter we consider every day holy."

"Pray, upon what grounds was the decision made?"

"Why, Sir, there seems to have been a general ignorance upon this subject. I do not wonder that you, who have been educated in the old way, should think as you do. But even admitting the Bible to be inspired, it contains no evidence of authority for keeping the Sabbath at the present time. People do not seem to be aware that it is merely a Jewish custom, which was abolished by Christianity. The truth is, Sir, it was first instituted by Moses, and there is no proof except in the Old Testament that God ever commanded it—and then to the Jews only. If that binds the institution upon us, it also binds upon us the rite of circumcision, sacrifices, and the whole ritual of Moses. Besides, among the Egyptian and Sanscrit —."

"Before we go into that, Sir, may I inquire what proof you have that Moses first instituted the Sabbath?"

"Why, that is universally admitted."

"It may be universally admitted by the T—— Debating Club, but not, I apprehend, by the whole world besides. Will you name the passage where Moses first speaks of it to the children of Israel?"

"I guess you will find it somewhere in Kings. It is some time since I read it."

"Emily, get the Bible and turn to Exodus xvi. 23. Read."

"And he said unto them, This is that which the Lord hath said. To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day and seethe that which ye will seethe, and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade. And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none. * * * See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days."

"Here, my dear Sir, is the first allusion to the Sabbath in the time of Moses. Now mark his words: '*To-morrow is the rest of the holy Sabbath.* See, for that the Lord hath given you the Sabbath.' Does Moses here *originate* an institution, or does he command the children of Israel to keep sacred one which was already in existence?"

"Why, perhaps——"

"But bring the case home. Suppose you come in on Saturday night from your school, and while you are meditating on the plans of the day following, I say to you—'*To-morrow is the rest of the holy Sabbath*'—'*See, for the Lord hath given you the Sabbath*'—"

"I see the point. But why needed the children of Israel to be thus reminded?"

"For the best of reasons. They had just crossed the Red Sea, and were wanderers in the desert. In that new mode of life the Sabbath overtakes them for the first time; and Moses tells them how the first Sabbath in the wilderness should be observed. It was not to be forgotten even in their journeyings and wanderings."

"But is this the first time that the Sabbath is alluded to in the Bible? Paley, I think, ascribes it to Moses, and I believe his authority is universally admitted."

"I fear that you and the Debaters are a little too hasty in coming at universalities. Paley thinks that the Sabbath is alluded to in Exodus xv. 25: '*There [at the waters of Marah] he made for them a statute and an ordinance.*' Paley thinks that this was the first institution of the Sabbath."

"Ah, yes, that is my view of the matter."

"Why, Sir! Nothing is said of the Sabbath in this place."

"Well, you will admit at least, that it *might have been* instituted at that time."

"No, Sir, it *could not have been*. Do you recollect the fourth commandment?"

"I have read it—I do not remember the words."

"Emily, repeat it."

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. * * * For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it."

"Wherefore—for this reason,—that 'in six days he made heaven and earth and rested the seventh day.' Does not this carry us back to the creation of man for the time of the institution of the Sabbath?"

"I should think so; but is there any thing said about the Sabbath in Genesis?"

"Let us see. Turn to Genesis ii. 3: 'And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.' So then you see that the Sabbath is not a Jewish institution, but was established more than two thousand years before the time of Moses. From this august example,—the Deity retiring from that six days' work which completed this glorious order of things—the peace which reigned through the fields of space as all nature lay before Him in stillness, breathing its first silent incense towards the throne of the Creator—a majestic system of things rising through six gradations out of chaos and night, and ending in universal harmony and repose,—from an example high and solemn as this descended the Sabbath to the children of men. It is quite immaterial to the present point, how much of this may be naked fact and how much may be type and symbol. Certain we are, that under this high authority one seventh part of the time which then commenced its revolutions was severed from the clogs of work-day care and consecrated to purely spiritual ends."

"Still was it not designed exclusively for the Jews?"

"The Jews! Why, when did the Jews exist as a nation? Long after this—even 2500 years. During all this time the Sabbath had been established, and at the beginning of time was given as an ordinance to universal man. Moses found it among the Jews as a time-hallowed custom, and modified it, as he did other institutions, so as to give it an appropriate place in the Jewish ritual and make it breathe the spirit of the Jewish religion. The particular *rites* to be connected with the Sabbath were not originally commanded; these must change with the ever-advancing stages of society. What we have seen is, that one seventh part of the time was set apart as early as the creation of man and devoted to spiritual ends. 'God blessed the seventh day.' In what *way* and under what *forms* it was to be thus devoted, was left for future legislation. *These* were what Moses established for the Jews. Under the Christian dispensation the forms are different still, and they may still continue to change. They are the mere garments in which the spirit of the institution is to be clothed and bodied forth."

"I confess I had not taken this view of the matter. But I come to an objection which I think you will not easily get over. I have read of some such institution as this among Heathen nations. Among the Egyptians and Persians we find that seven is a sacred number, and I am inclined to think that this institution originated with them. I could refer you to very learned books on this subject, if you had a taste for such investigations."

"A curious objection this! Why, my dear Sir, do you not see that the fact you have now stated is fatal to your theory of the Sabbath? Not only do we find the remnants of the institution among the Egyptians, but among the most barbarous nations. The monuments of ancient Egypt indicate that their time was reckoned by weeks—divisions of seven days. Among the dim antiquities of Greece the same fact is distinctly traceable, even among the poets of that heroic age which preceded the bright epoch of Grecian civilization and glory. Before the foundation and building of Rome, tribes of barbarians inhabited the country who reckoned their time in divisions of seven days. Search among the Eastern tribes—the Tartar hordes of Asia, and we find a remnant of the same institution in the same division of time, coupled with a tradi-

tion that the earth was created in six days and that the seventh day was made holy. Go hence among the northern tribes of Europe—the ancient hordes of Scandinavia and Saxony, who were found inhabiting the North before the earliest annals of civilized man;—all agree in this—the division of time into seven days. Even some of the North American tribes are found to have preserved the same custom. And yet you say it originated with Moses 2500 years after the creation!”

“I had never met with these facts. I should like to see the record of them.”

“All this you see could never have been accidental coincidence. It tends to show that the lineage of these remotely scattered tribes—for many of them had no intercourse with each other—runs back towards a common origin, converging at that point where the race began to exist,—that they preserve the remnants of some ordinance given to their common progenitors; and after reading what we have read from the Bible, can we doubt that the Sabbath is the very institution in question? If you ‘have a taste for such investigations,’ I will lend you from my library Grotius or Mallet. But pray, Sir, do not be attempting to teach the ignorant and credulous upon matters you know nothing about yourself—especially subjects of such interest and moment.”

“Well, I will not dispute this point with you, especially as you seem to have attended to it more than I was aware. But, Sir, there is one very important fact which escapes your notice. You say that the seventh day is the Sabbath. Why then do you keep the *first*? I should be glad to see your authority for the change. I challenge any man to find it in the New Testament.”

“Pray what do you mean, Sir, by the first day in distinction from the seventh.”

“Why, according to your theory Saturday was the original Sabbath. Why then do you make Sunday holy time?”

“Saturday? Where in all the Scriptures do you find one day or another designated as the universal Sabbath? The thing were impossible. It was not a particular *time*, but a particular *proportion* of time, which was sanctified. Your objection is superficial, and goes not to the essentials of the institution. It were physically impossible to establish such a Sabbath as you are imagining. As the

earth moves on its axis bringing day successively to different portions of the globe, it is evening in one place, in another morning, in another noon at the same instant of time. Therefore the Sabbath must move round with the sun and keep pace with the circling hours. When God 'blessed the seventh day,' he did not make either Saturday or Sunday breathe a particular sanctity, but *he severed a seventh part of our days from profane and worldly cares.* There was indeed a transition from the seventh to the first day of the week, and we have the example of Christ and his disciples after his resurrection to sanction it. But this you see affects the mere form of the institution, and not its spirit and essence. It seems necessary that the practice of Christians should be uniform; and I must say that the objection you are raising looks very much like a cavil. The Christian world still observes a seventh day, that is, a seventh part of the time, and is therefore true to the original command which 'blessed the seventh day.' "

The conversation here ended between the Doctor and the Schoolmaster. I do not know what effect it had upon the latter, but I am afraid his errors proceeded not only from a perverted understanding but from a wrong state of the affections. Certain we are, that he only who loves the truth with a holy love can so receive it that it shall enter into the heart and the life and be the salvation of the soul.

E. H. S.

SCRAPS TRANSLATED FROM JEAN PAUL.

ALL the members grow old in man, but not his heart. With every coming year I will write my heart younger and tenderer. When I see youth, they will delight me as much as children do now, with their feasts of roses, and I shall call to them,—Oh! keep them up even till the morning-star stands in heaven, but do not overheat yourselves and then grow cold! And my good youthful friends who have inhabited the same flower-garden of life in sweet society with me, ah! how can I meet them in the cold season of the year in that garden where already many a one lies beneath his bed, how can I meet them all bowed down by age like myself, with-

out these lingering spring-seasons of my existence sending light and warmth to the very depths of my heart? And on spring-days and on birth-days I will open the mummy-chests and read the old letters and my answers, and my whole heart will fill again with youthfulness and I shall say with wet eyes,—Have I not a whole eternity before me for love?

And when, as in that Concert of Haydn's, one performer after another extinguishes his light and goes out with his instrument and I have to be as it were the double-bass who plays last—ah no, I shall have blown out my light long before that and pocketed my notes—but supposing it were so, still we shall, as in Haydn's piece, come back again with our lights in our hands.

NOTE.—When Esterhazy was about to dismiss his chapel choir, the great Haydn composed a symphony in which one player after another at his music-desk put out his light and went away, till at last only the double-bass remained behind; who then did the same. This so touched the Prince, that he reinstated the choir. For this occasion Haydn again composed a symphony, in which, inverting the order, one after another came in in the same way.

Occasionally the morning and evening stars have been seen at mid-day in heaven together with the sun, when it was eclipsed. Beautiful emblem! When life is for us overcast by heavy afflictions, then appear to us very distinctly youth and death, the stars of morning and of evening.

CHILDREN.—Ye little ones stand near the presence of God; the smallest planet is verily the nearest to the sun.

If poetry could become reality here below, and every dream daylight, then would our wishes only be excited, not fulfilled; the higher reality would only beget a higher poetry, and higher remembrances and hopes. In Arcadia we should pine for Utopia, and from every sun we should see far beyond us a deep starry heaven, and we should sigh as we do here!

When two men in suddenly turning a corner knock their heads

together, each one begins, in agony, to excuse himself, and thinks the other has all the pain, and he himself is alone in fault. Would to God we did not reverse this in the case of moral offences!

Passion makes the best observations, and the most wretched inferences. It is a telescope, whose field, the narrower it is, is so much the brighter.

In the coldest hour of existence, in the last hour, oh! ye men who have so often misunderstood me, I can lift up my hand and swear, that I have never at my writing-table sought any thing else than the good and beautiful, so far as my circumstances and powers permitted me in any measure to attain it, and that I have often erred perhaps, but seldom sinned. Have you, like me, withstood the ten years' anguish of a poverty-stricken, unbefriended existence, uncheered by a single smile of approbation or sympathy, and have you when neglect and helplessness were warring against you, as they have against me, remained true to the beauty which you recognized as such?

It is only once man has to make his pilgrimage over this flying ball, and he is soon wrapped up and sees it no more; and shall he then leave behind him to the poor earth so often desolated and drenched in blood nothing but his dust, or even have sowed poison-powder? Oh! if it were permitted any one of us to make a day's journey through some still world or other in heaven, through the mild evening star or the pale moon; would he, especially if he heard distant sighings or found that tears had been shed, mark his track with spring-guns laid here and there and scattered thorns; and not rather with some new fountain opened by him, with some flower left behind, or with something that he knew would refresh and cheer? Oh! let it be forever forgotten by all future generations, what a tender heart desired and did, if that heart can only say to itself at the moment of action,—After long, long years, when all is changed and I either fled away or buried, then haply the hand of time shall throw up the seed of the small offering which I here bring, far from me and my grave-mound, in the shape of some fruit or flower, and a weary heart shall be refreshed thereby and beat thankfully, though it knows me not.

C. T. B.

THE PRESENT DARKNESS OF GOD'S
PROVIDENCE.

A SERMON BY REV. JOHN BRAZER D. D.

JOHN xiii. 7.—What I do thou knowest not now; but thou shalt know hereafter.

THIS remark of our Lord to Peter is also the continual language of God in the events of his providence. He will have us to live by faith, not by sight. Human life, considered as a complete and ultimate scheme, presents us at every step with problems which we know not how to solve, and darkness settles on our path which no human eye can pierce. Questions are continually arising which baffle our best skill, and after taxing our minds to the uttermost, only serve to give us new lessons of the depth and boundlessness of human ignorance. We know not, for example, why physical evil, or suffering, should be so differently dispensed among creatures who are equally the children of God; or why moral evil, or sin, under an infinitely wise and good and powerful government should be permitted to exist at all. Our best concerted plans often disappoint our hopes. "The race is obviously not always to the swift, nor the battle to the strong." Trifling circumstances, which no human sagacity can foresee, are continually deciding the most momentous concerns, in the most unexpected manner. Industry in business not unfrequently labors for naught; activity in enterprise is often unavailing; fruitfulness of resource only leads to varied disappointment; perseverance goes on from failure to failure; while wealth mean time is showered into the lap of the careless, the thriftless and the idle. Health is almost wholly denied to some; it is scarcely ever withheld from others. Debility and pain are the portion of one class of individuals all life long, and the best they can hope, with all their solicitude and caution, is but a change from greater suffering to a less; while another class amidst exposure and privation, and even in the indulgence of passions and appetites which usually drain dry the springs of life, yet live on in strength and ease. Human estimation is often, to our

view, strangely dispensed. It seems sometimes to be the result of what men call the accidents of birth or rank or place, or of peculiar circumstances. It is thrust, as it were, upon some without either effort or desert on their part, while it eludes the painful toil, the watchful eye, the eager grasp of others. Sorrows, indeed, come to most; but in how varied a character, and in how different a degree. They are wholly irrespective of moral worth; and often visit, in their most dreadful aspect, those whom, if any, we should hope and believe would enjoy an immunity from their approach. And death—death, the final change—death, the great remediless change, though it comes to all alike,—there is no even apparently partial allotment in this,—yet comes under circumstances which teach us the utter insecurity of human reliances, the utter fallacy of human hopes. We see the child cut off in the bud and blossom of its being, while infirm old age is carried on further and further into the barren winter of life. The strong are stricken in the meridian of their strength, while the weak and the diseased are spared. The worthy are taken, the worthless are left. The closest ties that bind together human hearts are ruthlessly broken, while those which are loosely or irksomely worn outlast the saddest vicissitudes. And the angel of Death, passing over the abodes of wretchedness, where he would be welcomed as a friend, we often see falling upon the peaceful and happy family circle, and in the hour of its fancied security, and at a blow, render it forlorn and desolate.

Such is plainly the course of God's providence. It is in vain that we attempt to conceal it. We may discern indeed some general laws of goodness and care, which are plain enough for our guidance in the ordinary affairs of life, and are stable enough for our confidence in virtuous effort; but still results are known only to God. Our duty is made plain, but the issues of human conduct in this world are veiled in doubt and darkness. This at first view may seem a melancholy and disheartening aspect of the Divine government. We may be ready to consider it as a great unhappiness, that so much uncertainty should rest upon human life, that there is no more security in human expectations, that God's ways are so mysterious to us. But upon reflection we shall find, I think, that even all these circumstances are ordered in infinite wisdom

and love, and that they are the direct, and, so far as we know, the only means of securing our highest welfare for the longest time. This I now propose to illustrate.

I begin with the obvious remark, that nothing is very important to us, as immortal and accountable beings, but *our moral and religious characters*. Our spiritual state,—the condition of that deathless being which we call ourselves, as it appears to the Omniscient Eye—is the great concern. It matters little whether our life on earth extend to many years, or to few; since not only the longest period is but a point compared with the whole duration of the human soul, but the shortest period is long enough, if well employed, to enable us to win an immortal crown. It matters little what the incidents of life are, provided they be consecrated to God and duty. It matters little whether joy or sorrow be our lot, provided they both be used for the improvement of the heart, temper and life. Success we so earnestly seek, health we so much covet, an outward happiness we so devotedly pursue, external possessions which so engross our thoughts;—what are they worth compared with that moral preparation of the spirit within, on which depends our well-being in time and in eternity. Nothing certainly, compared with this, is worth a single thought. The great question is, not what we enjoy, not what we possess, not what we suffer, not even what we do; but what we are *are*. That condition of life is best for you and for me, which has a tendency to make us the best men, and the best Christians,—be it what it may.

I now observe, that this uncertainty which hangs over the future, this ignorance of the designs of Providence in respect to our condition in this life, affords an admirable, and so far as we know, an indispensable, moral and religious discipline of the soul. This is now to be briefly illustrated.

And in the first place, this uncertainty and ignorance must naturally dispose all reflecting minds to a *habit of constant watchfulness*;—watchfulness, I mean, in regard to the issues of human conduct. "What I say unto you," these are the words of the Saviour of men, "I say unto all, Watch." And why? "Because ye know not when your Lord cometh." You know not what the future has in reserve. You may be tried by adversity, by sickness, or by the approach of death, and you know not when. Is it

not wise then to be prepared for their approach? Is it not wise to be habitually prepared for what may at any time befall us? Suppose that the hour were marked out in the calendar of our lives, when we must encounter these sad trials. Suppose, for instance, that the day of our death was distinctly made known to us. If it were near, it would naturally overwhelm us with anxiety and alarm. If it were distant, we should be liable to put off all serious thoughts of it until its nearer approach, and pass the interval in more than ordinary forgetfulness of God and of preparation for heaven. In both cases our moral improvement would suffer. As it is, living as we do in a world where nothing is constant but change, how easily do we forget the solemn responsibility under which we are acting. And can we desire then to remove those moral restraints which are now imposed upon us by the uncertainty of our present condition? If we do, we desire to remove one of the greatest of those inducements to moral and religious improvement which now influence the minds of men.

Another important effect of the uncertainty which marks the doings of Providence, is to teach us to *feel habitually our dependence upon God*. This is a lesson which, notwithstanding the constant instructions which are now given us from on high, of the insecurity of earthly happiness, is rarely ever well learned. Suppose then that these were withheld, that there were no disappointments of human expectations. Suppose success always, and by a known rule, followed effort;—would there not be great danger that we should become self-confident and presumptuous? Success, even in the uncertain manner it is now dispensed, is a harder trial of most men's characters than failure. Few indeed are able to bear it. The observation of every day confirms the truth of this remark. If then it were rendered certain, would it not lead men, like the impious king of old, in an over-estimate of their own sufficiency, to lift themselves up against the Lord of heaven? How great then is the mercy of disappointments! They come like the mysterious hand-writing on the wall, to startle us from a delusive security, and lead us to place our whole dependence on God alone.

But thirdly, it is not merely a sense of necessary dependence upon God, a dependence which is forced upon us by the insecurity which attends all things else, that is inculcated by the darkness of

God's providence ; but it leads us to *place an implicit and childlike confidence in our Heavenly Father*. This virtue, like all the other real and effective virtues, can only be acquired and perfected by trial, and it can only be tried by the adverse circumstances of our lot in life. When all is bright and happy in our condition, when all within is peaceful and all without is prosperous, it is no difficult thing, except perhaps with the stupid, the over-busy, the vile, or the frivolous, to look up to God in filial confidence and trust. But this virtue,—I say it again,—to be a virtue worth the name, must be tried, and it can only be tried by unforeseen and gloomy vicissitude. It may spring up in the sunshine, but it must be strengthened and matured and rooted by the storm. You do, you may sincerely think, trust in God ; you do, you may really believe, look to Him in filial confidence. But will it abide a searching test ? Do you, I ask, feel this filial trust strong at your heart amidst disappointment, poverty, blighted hopes, ingratitude, envyings, hatred and calumnies ? Does it render you serene, patient, and hopeful amidst persecution, infirmity, pain, distress ? Do you find it near you when you watch in the chamber of a sick friend ? Do you find it sustain you when you bend over his bed of death, and close forever those eyes which never looked but in love and tenderness unutterable upon you ? If so, then holy peace of heart is indeed secured ; but if you will trace its origin, you will find it in the history of the past. You will perceive that it was not the product of the hour, nor the growth of your happy and prosperous days, but that it was first suggested to the soul in the darker seasons of adversity, and that by the same sad ministry it was afterwards strengthened and perfected. In a review like this you will need none to teach you, how gracious God is even in the severest of his allotments. You will need no arguments to prove that his fatherly love is most fully manifested in the darkness of his providence, since you have thus been most impressively taught,

"The path of sorrow, and that path alone,
Leads to the place where sorrow is unknown."

The last instruction to which I shall refer as enforced by the mysterious providence of God is *entire resignation to His will*. This is the consummation of faith and hope. It is not a blind sub-

mission to power which cannot be controlled, nor a slavish acquiescence in events where resistance would only increase the evils felt or feared; but it is an enlightened, a cheerful, an unreserved surrender of ourselves to God. Its only fitting language is that of inspiration,—“Whom have I in heaven but Thee, and there is none on earth I desire in comparison with Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.” Now a virtue like this can only spring from a full and deep sense of our weakness, our ignorance, and our helplessness; and these are lessons which are only thoroughly taught and learned by the sad and unlooked-for changes of God's providence. We are thus made to feel our own inability to help ourselves, that we may cast all our cares upon God, in the blessed assurance that He cares for us. We are thus made to know that we know nothing, that we may commit our ways to Him who knoweth all things. We are placed in a state of change, that we may look in hope and trust to Him who changes not. We are called to suffering, that we may raise our thoughts to that world where nothing that disturbeth can ever enter. We are called to mourn, that we may enter in faith into that state where all tears shall be wiped from all eyes. We are called to part with loved and cherished friends, that we may be led to seek that heavenly Friend who will never fail. We are called to see that earth is a pilgrimage—often a pilgrimage of toil and tears, that we may prepare ourselves for a home,—a home indeed,—a home of heavenly rest and everlasting joy.

Such is a brief sketch of some of the reasons and uses of that darkness in which the hand of Providence is veiled. Do we not see, even in this, the gracious provisions of ineffable love? Those very circumstances, of which in our folly and short-sightedness we are willing to complain, are precisely those by which our highest and only permanent happiness is best promoted and secured. God loves us all better than we love ourselves, and therefore consults for that higher welfare, which we in our ignorance and devotion to present objects should otherwise forego. He knows that our spiritual improvement is a greater good than any present success; that spiritual deadness or depravity is a greater evil than any present sorrow; and will not allow us, therefore, to pursue our own way-

ward paths, uninstructed, unwarned by his gracious admonitions. What parts of life, think you, shall we look back upon with the most pleasure, when life is drawing to a close and we are about to enter into the unseen world? Are they the hours of exultation, success in worldly business, those which have been passed in idleness, in frivolity, in unworthy self-indulgence, or in ostentatious display? Or are they those, in which we have deeply felt our exposure to vicissitude; our solemn accountability to our future Judge; in which pride has been brought low, and the heart wrung with disappointment? Many, I trust, who receive these words have found in a retrospect of their past lives, that what at the time were considered evils, have proved on trial to have been indeed blessings in a sadder form. In this view the administrations of Divine Providence are no longer dark and gloomy, the clouds disperse, the prospect brightens, and the path of life is radiant with heavenly light. It is no longer a subject of deepest anxiety what the events of life may be, but how we improve by the allotments of Providence, assured that no good effort on our part is lost, and that all things shall work together for our good, if we love and serve our God and meekly follow and earnestly improve the leadings of his guidance.

But if, notwithstanding these explanations, difficulties on this subject yet remain, there is a solution in reserve which will explain them all. "What I do," saith our Lord to Peter, "thou knowest not now, but thou shalt know hereafter." Yes, the hour is coming, when all the dispensations of God and all his gracious designs in regard to us shall be fully made known,—when what we once thought severe, he will show us to have been kind,—when what we once thought was the blight of our happiness, shall be seen to have been indeed the germ of ever-blooming, undecaying joy,—when what once seemed to us in this the twilight of our existence insuperable obstacles to our well-being, shall vanish in the light of an everlasting day. Let then our murmurs be stilled. They are resolvable into our ignorance of the ways of God—an ignorance too, appointed in mercy. Let us feel, that it is not for such as we to embrace in all its extent the scheme of God's providence, and that the ability of doing this with our present faculties would involve a deplorable narrowness and imperfection in the scheme itself. Let us be grateful then, that enough is made known

to us of some of its parts, to authorize us in believing that the whole is ordered in unspeakable wisdom and in parental love. Despair not then, any whom He hath visited with affliction! God's ways are graciously ordered even to you. You can suffer nothing but what is intended, in his adorable goodness, for your benefit,—nothing but what, could the whole range of your future being be seen by you as it is by Him, you would appoint for yourselves.

Yes, all just thought on this great theme depends on the point of vision in which we place ourselves. If we limit our views to the narrow confines which are between ourselves and our graves, and look upon life, so to speak, upon a level with it, and restrict our prospect to the near horizon that shuts down upon this little span of our earthly existence, it exhibits to us a scene of imperfection, irregularity, confusion and disorder. It suggests to the mind a problem, for which, I am free to confess, I have no solution. Human condition and human destiny then seem not only an inexplicable, but a melancholy and disheartening enigma. But if we view the things of time from a higher elevation than earth and time can afford; if we regard them, as we may suppose they are regarded by superior intelligences; if we view them, in any humble measure, as we may suppose they are viewed by God, as a part of his universal kingdom, which comprehends all time, all space, all creatures, all events, and all eternity;—then seeming difficulties vanish away; even the dark valley of death is cheered by rays of glory beaming from the eternal city, and the gloomiest passages of this earthly pilgrimage are seen to be but parts of one grand, beautiful, admirably adjusted and perfect whole.

And in conclusion, let all learn to take just views of life, and of the great object of life. Let all learn to regard the events of Providence not merely in their present character and effects, but in reference to those purposes which they were intended, by a wisdom higher than ours, to fulfil. Let us remember, that in the longest reach of life on earth we can take but an infant's step towards our opening destinies. If the hand of God then seem to be veiled in darkness, if his dispensations be surrounded with mystery, let them teach us circumspection, watchfulness, dependence upon God, filial trust in him, and perfect resignation to his will. Nothing, I repeat it,—and let this remark at parting with the

subject rest upon all our minds—nothing is of much importance to us but our moral and religious characters. And if doubt still remain upon our spirits in regard to any of the dealings of God's providence, let us confidently refer ourselves to that better and brighter scene, where what baffles our inquiries now shall be fully explained, and where what we know not now shall be fully known.

AN EXTRACT.

CORA.

STAND thou one moment, brother, by my side
Beneath this glorious oak, and look abroad
O'er the wide fields of grain and green hill-sides.
It is a soft and rural scene; the light of June
Falls from the cloud-flecked sky, all peace,
And pleasant thoughts stir in us as we gaze.

LEON.

Sister! the cloud-flecked sky sends shadows down;
They wander sadly o'er the green hill-sides,
And the fair fields are darkened as they pass.

CORA.

But they do pass, dear Leon. Beautiful
It is to watch such flitting loveliness,
Sunshine that comes and goes, and comes again;
Dull were one steady glare that knew no change.
Breezes are in the sky,—motion, and life;
Change speaks of living beauty, moving power,
That dwelleth somewhere. As they glide
Silent and peaceful o'er the hill and plain,
Fancy that angels float between the sun and earth!
Those shadows wake in me but pleasant thoughts.

LEON.

Last night I gazed upon the bright full moon
Hung in the cloudless sky. No vapor then

Dared rise to hide her calm and radiant face :
 But lo ! earth's shadow, vast and dark, through space
 Reached and stole o'er the placid orb, and dim,
 Oh ! lurid, sick, she grew beneath its power ;—
 Shadows do come o'er all bright things, my sister !

CORA.

They come,—they go !—It was a noble sight.
 Methought the midnight radiance of that moon,
 When she came solemn forth, all pure and bright,
 From the mysterious gloom, had something more
 Of majesty and might to wake high musings
 Than e'er before. The sad eclipse came on
 By a sublime behest : it had no power
 To stay, to leave one stain behind. It passed—
 Passed wholly. Shadows ever must, that touch
 God's blessed works. It is their law.

LEON.

Alas !

My thoughts turn ever inward, and conceive
 Sad similes from every outward thing.
 Let sin cut off the light of God's own throne
 Once only from the dimmed and wretched soul,
 And evermore an intercepting veil
 Shall rest between that soul and Heav'n's blest beam ;
 The shadow of past guilt lie evermore
 Dark, cold, disconsolate, upon its hopes.
 Cora ! that shadow will not pass. Tell me,
 Bright, good, and happy sister ! will it pass ?

CORA.

Dear Leon ! no ; I would it never might.
 He who forgets his sins will sin again.
 Dissolved in tears of honest penitence
 Let guilt depart, yet ever leave behind
 The wholesome mem'ry of its shame and wo.
 But let the contrite pardoned spirit feel,
 Ev'n in its sadness, that the light of God
 Shines on forever in the gracious skies,
 And shall again break forth, and bathe once more
 The soul that truly feels its want. When—when,

We may not know; if not on earth, in heav'n!
 Repentance works in hope, not in despair,
 And trusts God's mercy, as it fears His wrath.

LEON.

Oh! that I so could trust!

CORA.

Then pray, dear brother!
 From pray'r do hope and faith as surely spring
 As herbs and flow'rs around the gushing fount.
 And all can pray, all who can sin;—alas!
 And who sins not? But in that blessed boon,
 The universal gift, the pow'r to ask
 The Omnipotent himself for help and grace,
 Dear Leon! is a mercy on which falls
 No touch of shadow. In its light kneel thou,
 And rise a happier man, to look abroad
 And read more truly emblems in God's works.
 Trust me, no soul was ever saddened yet
 Interpreting their mysteries aright.

L. J. H.

MANCHESTER COLLEGE LECTURES.*

IN no institution of England, or indeed of the Old World, ought our readers to take a deeper interest than in the College lately reestablished at Manchester. It sustains a most important relation to the cause of Liberal Dissent, and is to the friends of that cause

* Introductory Discourses delivered in Manchester New College, at the opening of the Session of 1840. Literary and Scientific Department: 1. On Classical Literature, by F. W. Newman Esq., B. A. 2. On Mathematical Science, by R. Finlay Esq., B. A. 3. On Physical Science and Natural History, by M. L. Phillips Esq. 4. On Mental and Moral Philosophy and Political Economy, by Rev. James Martineau. 5. On History, by Rev. John Kenrick, M. A. Theological Department: 1. On Critical and Exegetical Theology, by Rev. R. Wallace. 2. On Pastoral Theology and the Hebrew, Chaldee and Syriac Languages, by Rev. J. G. Robberds. 3. On Ecclesiastical History, by Rev. J. J. Tayler, B. A. To which is added a Syllabus of the course of instruction in each of the classes. London. 1841. pp. 220, 8vo

in England what Harvard University is to the advocates of Liberal Christianity in this country,—an institution which they value for the unrestricted freedom of inquiry which it permits. We have already spoken (*Miscellany* Vol. III. pp. 235, 297,) of the removal of the College from York to Manchester, and of its reorganization upon a broader basis of instruction than was practicable in the former place. Not only has this circumstance animated the hopes of its friends in regard to its future efficiency, but they are cheered by the fact of its recognition as a constituent part of the London University. The nature of the changes that have been introduced are described in a few sentences which we take from the preface of the volume of "Introductory Discourses" now before us.

"In the year 1786, a number of gentlemen of station and influence in the town and neighbourhood of Manchester united themselves for the establishment of an Institution which should afford a full and systematic course of academical education for divines, and preparatory instruction for other learned professions, as well as for civil and commercial life; and which should be open to young men of every religious denomination, from whom no test or confession of faith should be required. In pursuance of this plan, a set of academical buildings was erected, and courses of lectures were delivered till 1803, when circumstances connected with the Theological department occasioned the removal of the institution to York.

"After an interval of thirty-seven years, Manchester New College has been re-established in the place of its foundation, with such changes in its organization as experience had shewn to be desirable, or were rendered necessary by the present state of science and literature, and by the rise of new institutions of education. One of the most important of these changes is the connexion in which it has been placed with the UNIVERSITY OF LONDON. By warrant dated February 28th, 1840, Her Majesty empowered the officers of the College to issue certificates to those who should have completed the requisite course of instruction, enabling them to become candidates for the degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws or Doctor of Laws, Bachelor of Medicine or Doctor of Medicine, conferred by the University of London. According to the Regulations of the University, those who have matriculated and have subsequently passed two years in study in Manchester New College will be entitled to become candidates for the degree of B. A., and after the expiration of another academical year, of M. A.

The course of study as pursued in the College at York appeared to the Ministers of the Crown sufficiently comprehensive to justify its admission into connexion with the University of London; by which it was placed on the same footing as University College, King's College, London, and the University of Durham. Several of its students have already appeared in the First Class, at the examination for the degree of B. A. in 1840. The Committee, however, have judged that in re-establishing the College in Manchester, it was desirable to enlarge the general scale of instruction, and subdivide its departments, in order to secure completeness and accuracy in every branch. The professorship of History, which has been hitherto combined with that of the Classics, has been separated from it; that of Physical Science and Natural History, from Pure and Mixed Mathematics; and Mental and Moral Philosophy, with Political Economy, have been allotted to a distinct Chair. They believe that by this distribution they have provided for full and exact instruction in all the branches which their course comprehends; and they have endeavored to fill the several appointments with men, whom, from their past experience as teachers, and from the testimonials which they have received, they have reason to regard as eminently qualified for the duties which they have undertaken.

Those students who enter the College, intending to graduate in the University of London, are required to go through the regular course of study as laid down in the subjoined scheme. The same course may be pursued by those who do not contemplate graduation. But any of the Classical, Mathematical, Historical or Philosophical Classes may also be attended by persons who have not the necessary time at their command for going through the complete course.

The Theological department of the College is entirely separated from the Literary and Scientific. It was the condition of its establishment that no test of religious belief should be exacted from the students, and this condition has been observed, not only in letter but in spirit, in all its regulations. As the students do not live within the College buildings, the religious exercises and instruction of those who are not preparing for the ministry will rest entirely with their own friends, or those to whom they delegate the office. The Theological Professors will open their classes to any who may desire instruction in Biblical Criticism, in the Evidences of Natural and Revealed Religion, in Oriental Languages, or in Ecclesiastical History: but such attendance will be entirely voluntary. Should the case hereafter occur, that any parties who support the College are desirous of the appointment of another Theological teacher, who shall expound their own views to students of their denomination, there is nothing in its constitution to hinder the Committee

from acquiescing in such appointments, provided that adequate funds are furnished, and that attendance on the lectures is not made compulsory. It is also one of the regulations of the College, that no part of the remuneration of the Theological Professors shall be drawn from the fees paid by students who do not attend their lectures."

In the first of the Lectures in this volume we find some farther statements respecting the connexion of the Manchester College with the University of London,—a connexion which at first view, we might think, must on account of the distance between the places be only nominal, but which, it appears, is both intimate in its character and important in its effects.

"In conclusion, I must speak somewhat more distinctly on the relation in which this Institution now stands to the London University. That body must not be confounded with the London University College. The latter was erected twelve or thirteen years ago, for the instruction of students, and is now, in its relation to the University, co-ordinate with Manchester New College. The University itself is a more recently established body, having a charter from the Crown, and supported (at least temporarily) by Parliament. It does not occupy itself in giving instruction, but solely conducts examinations and confers degrees. It differs from our older Universities in several points. *First* in its *ubiquity*. Oxford University (for example) is entirely within the city of Oxford. The method there, with few exceptions, is practically this; that the University controls examinations and degrees, and lays down a variety of general rules, leaving to certain subordinate institutions, called Colleges and Halls, to work out all the details of instruction and discipline. The same general relationship subsists between London University and its affiliated Colleges; only these, instead of being clustered together in London, are spread over the whole country. It is however untrue to speak of the University as "neglecting its main duty, that of instruction," as some have spoken. The connexion between the head and members is in no respect relaxed by distance of place; and in comparing the London University with others, regard must be paid to the system as a whole, not solely to the proceedings at the metropolis locally. The *second* point of difference between the new and the older Universities, is in the far greater choice of studies permitted for our degrees. It ought to be satisfactory to those persons who set a high value on modern knowledge, that the London University disowns any exclusive appreciation of Greek, Latin, or even of pure Mathematics. Chemistry, Botany, Natural History, Mental Philosophy, Political Economy, are all duly honored there; a stu-

dent who has passed the general examination, (in which a moderate knowledge of many things is demanded,) may proceed to compete for honors in any one particular branch, without eminent scholastic attainments. The *third* point distinguishing the London University, is its greater comprehensiveness as to religious differences. It does not exclude students of any religious belief. This is indeed no novel thing; and on that ground does not deserve the outcry which has been raised against it. The Scotch and the German Universities are as open as that of London; Dublin University admits Roman Catholics as well as Protestants."

The Inaugural Addresses of the several Professors—for such in fact are these "Introductory Discourses"—show with how much spirit the instruction of the classes has been commenced, as well as with how much care the field assigned to each Department had been examined with a view of leading the student as far as possible into an acquaintance with what it contains. "It was thought important that the plans of the Professors for the conduct of their respective classes should be brought before the public in a complete series of preliminary discourses;" and no better proof could have been given the public that the institution was in the charge of able and accomplished men, than it here furnished. We can only notice the points of view selected by each of the Lecturers in treating his subject, and make one or two extracts most likely to gratify our readers.

Mr. Newman introduces his remarks on Classical studies with a judicious expression of their true value. He disavows that extravagant estimation of them in which they have sometimes been held, while he contends that "the importance of an acquaintance with antiquity cannot easily be exaggerated, if it be not made *exclusive*." He describes some of the advantages that result from such an acquaintance, and then by a cursory survey of Grecian literature illustrates the position, that it must be "an instructive study, as showing the cause and progress of the mind when let alone."—A large part of Mr. Finlay's Lecture must have been as "signs of unknown quantities" to his audience. After a few remarks on "Geometry as affording the best initiatory exercise of the reasoning faculty," and on the algebraical analysis as "supplying another mental exercise of the most difficult nature," he confines himself to an outline of the course of mathematical studies through which

he shall carry his classes, from Plane Geometry to the Integral Calculus.—Mr. Phillips undertakes to exhibit “the practical and the theoretical uses of the various branches,” which falling under the general designation of Physical Science will constitute the subjects of his instruction, beginning with Mechanics and ending with Geology. If in reading both these Lectures of Mr. Finlay and Mr. Phillips we have been reminded how much we might have learned when in college—which we did not learn, we have also been made sensible of the rapid advances of science even within a few years; and the mere titles of subjects which we might have quoted show that the Professors at Manchester do not mean that theirs shall be simply an elementary school.—Mr. Martineau, after tracing the development, first of Physical, and then of Intellectual and Moral Science from the chaos of thought which marked the earliest period of human intelligence, and so having “furnished a general idea of that half of philosophy which it will be his duty to expound,” divides his province of instruction into the successive departments through which he shall lead his pupils:—Mental Philosophy, “whose office it is, to note and register, according to some natural order, all the phenomena of the mind;” Moral Philosophy, “the development of the conception of duty—the delineation of the *Ideal* of the human character;” Political Philosophy, which treats of man *in society*; and Political Economy, which “leaving out of view a great part of the effects arising from the love of property, is content to trace and reduce to general laws the operation of this feeling on the production and distribution of wealth.”—Mr. Kenrick, after adverting to the injustice which till recently has been done to the study of history in our academical institutions, and to the proper method of teaching history to the young, which he conceives is, “to teach what ancient and modern history are, before attempting to draw lessons from them, or to unfold general principles,” reviews briefly the ground before him and closes with some just remarks on the “kind of impartiality” which is attainable and should be preserved in teaching history.

Mr. Wallace introduces the Lectures in the Theological Department with some account of the institutions which among the English Presbyterians preceded the establishment of the College at Manchester between fifty and sixty years ago, whence it was transferred

to York, where it remained thirty seven years under the superintendence of Rev. Mr. Wellbeloved. The defects which through this whole period were inseparable from the want of funds adequate for the employment of a sufficient number of instructors are noticed, as well as the improvement effected under the present reorganization of the College. The propriety of making the study of the Evidences of Natural and Revealed Religion "preparatory to entering upon the Criticism and Interpretation of the Old and New Testaments" is then vindicated, and the Lecturer presents the course which he shall pursue with his classes. From this part of the Lecture we copy a few sentences.

"What is really new and at the same time valuable, I shall not be backward in introducing to the notice of my classes. But beyond this I shall not think it desirable to proceed; and it will at all times be an object of my especial care, not to remove, or in any way to disturb those ancient and venerable land-marks, which divide the rich and fertile province of Revealed Religion from the barren regions of scepticism and unbelief. With these views, I shall not fail to recommend those standard works, in which the theological literature of our own country abounds; and which for depth of thought, solidity of judgment, and extent of erudition have never been surpassed. Nor shall I be slow to avail myself of other approved sources of information, and particularly of those which have been opened to the theological student, by the indefatigable researches of the Germans, during the last and the present century.

It has been too much the practice with a certain class of English writers, to include under one sweeping sentence of denunciation all the speculative theology, which has appeared in Germany from the time of Semler to the present day. Such writers evince a very superficial acquaintance with the progress of theological knowledge in that country. It is not denied, that much of what is imported into England, under the name of German Theology, is little better than a refined species of infidelity; but it is at the same time contended, that there is much of a truly valuable character in the writings of the more eminent German divines and professors, which merits the regard, and will amply repay the attention of the British theologian. I allude more particularly, in this latter remark, not to those wild and daring speculations, which tend to the subversion of all that has hitherto been deemed sacred and venerable, and which have been disowned, or discarded by the great body of German divines themselves; but to those opinions, which have been able to maintain their ground, and which may be considered as the fair and legitimate offspring of the theological inquiries of the last century.

The industry and research of the Germans, and the fearless spirit of investigation by which they are animated, have led to the most important results, in almost every department of Critical Theology; and it may be confidently asserted, without detriment to the justly acquired reputation of individual theologians in other countries, that to the Germans we are principally indebted for the present advanced state of Biblical Science. Nor can it be denied, that the Germans stand pre-eminent among the Scriptural expositors and commentators of modern times. But for this they are in some measure indebted to the Protestant Dissenters of England; for it was unquestionably owing to the liberal tone of criticism which pervaded the writings of such men as Peirce and Hallet, Chandler, Benson and Taylor, who were the first to carry out to their legitimate extent the principles of interpretation suggested by Mr. Locke, that the expository theology of the Germans received such a powerful impulse, and made such rapid advances, in the latter part of the last century. * * * It must nevertheless be admitted, that the works of some of the German commentators require to be used with discrimination. Though the palm of superiority may be freely accorded to them as verbal critics and interpreters, the cautious student will be far from approving of that bold and reckless spirit of innovation, which has displayed itself in some of their writings; and will have but little sympathy with those anti-supernatural tendencies, which have led some of them to divest Christianity of its miraculous character, for the purpose of advancing natural religion at its expense, or of reducing it to a mere part of the general scheme of God's providence for the benefit of the human race."

Mr. Wallace then considers the manner in which Dogmatic Theology should be taught, and adverting to the different methods which have been adopted, he concurs with the venerable and excellent Mr. Turner of Newcastle, for many years Visitor of the Institution at York, in discarding a system of instruction which would "bring the doctrines of fallible men successively in review before a set of youthful hearers," and advises in preference "a careful critical examination of the original Scriptures." The remarks which follow are worthy of attention.

"If the avowed object of the lecturer be to compare different systems of doctrines, for the purpose of deciding as to their respective claims upon the attention of his auditors, he will attain that object in a very imperfect degree, if he content himself with giving a sketch of the systems themselves, or even with setting forth the arguments by which they have been supported by their respective

authors and advocates. Far more instructive to his pupils, and far more conducive to the end which he professes to have in view will it be, to trace these systems to the states of feeling and opinion in which they originated; to review the controversies which they have excited; to point out the successive changes and modifications which they have undergone; and to develop the influences, by which they have obtained a hold upon the hearts and minds of those who have embraced them. * * *

If we would understand Christianity, and gain a clear perception of the important truths which it unfolds, we must study it in the form in which it is conveyed to us in the writings of the Evangelists and Apostles. In those invaluable records is contained all that mankind can ever learn respecting the religion of Jesus Christ. The doctrinal schemes, which have prevailed in different ages and countries, owe not their development merely, but their origin, to the controversies, which have sprung up from time to time in the bosom of the Christian Church; and as matters pertaining to the province of the Ecclesiastical Historian, it cannot be denied that they possess a high degree of interest. But beyond this, I conceive, they have no more claim upon the attention of the theologian, than the speculations of the Gnostics, or the dreams of the Millenarians."

We hope the day is not far distant, when the value of these remarks will be felt in connexion with our own Theological School. The effort to establish the Professorship of Sacred Literature has been successful, and permanent instruction is now provided in the study of the Scriptures. The peculiar duties of the pulpit and the pastoral office are also made a branch of instruction. But doctrinal theology and ecclesiastical history are left to such intervals of leisure as the Professors can find, or make, in the midst of their incumbent engagements. This is clearly a defect in the arrangements at Cambridge; and it is as clear to us, that the two branches should be placed under the care of the same department. Doctrines should not be taught dogmatically; but either scripturally—by deducing them from Scripture in the course of an honest interpretation of its contents, or historically—by a survey of the history of the Church. The former method, which discovers doctrine as it lies scattered all through the Bible, belongs to the province of exegetical study; the other method, which treats of systems of doctrine, belongs to the study of opinions, as they have arisen in different ages. *Dogmatic* theology and ecclesiastical history should

therefore be combined in one department. And when we can see our beloved School—honoured be it, for the noble service it has rendered under all its imperfections!—provided with such a department in connexion with the Professorships already established there, and with the instruction in Ethics which we trust will be given to the Theological students by the Professor of Moral Philosophy, we shall feel that it is furnished with all the outward means necessary for the education of young men for the Christian ministry.

To conclude our notice of the volume before us:—Mr. Robberds speaks of the claims of the Hebrew language upon the attention of students, and of the reasons which induce him to “teach its pronunciation and grammar according to the vowel points,” alludes to the value of the Chaldee and Syriac tongues, and by an easy transition passes to the other branch of the instruction assigned to him in which it will be his object, “to keep the attention of the students more especially alive, first of all to the necessity of being themselves religious, if they would communicate to others the spirit of religion; and next to those portions of their acquirements both general and theological, which will be most available for the purposes of the Christian Preacher and Pastor.”—Mr. Tayler begins his Lecture with remarks on the nature and progressive development of the religious principle; which is continually exercised on three great topics of a Creator, a Moral Government, and a Future Life, but which passes with the progress of society through a constant succession of changing forms. We are thus brought to the history of Christianity, “a branch of learning which has not been particularly cultivated among the Protestant Dissenters of England” for reasons given by Mr. Tayler. He then points out the advantages that attend its study, and adverts to the principles by which he shall be guided in the instruction of his pupils. He does “not conceive it to be his duty to interpret history in the spirit of dogmatic theology;” but “to describe facts” as he shall believe them to have taken place. “One circumstance will claim an especial notice in every period of the course—the moral power of Christian principles on temper and character under the most varied forms of rite and dogma.” He describes “the distribution of his course” which he proposes to adopt, in a few paragraphs which present so distinct,

though it be a rapid view of the successive periods of the Christian Church, that we are tempted to transfer it to our pages. But the present article has already been so extended, that we will give this extract under a separate head.

E. S. G.

HISTORY OF THE CHRISTIAN CHURCH.

Mr. Tayler, as we have said in the preceding article, divides the History of Christianity, or of the Christian Church, into four periods. These should be preceded, he thinks, "by a sketch of the most remarkable forms and developments of the religious principle prevalent in the Heathen world, and a brief review of the history of Hebrew Monotheism, till the time of Christ." The periods into which the eighteen centuries of the Christian era are divided are thus described.

"The history of Christianity itself I shall divide into four general periods: I. From the origin of the religion to the age of Constantine, or the council of Nice; II. From the age of Constantine to that of Charlemagne; III. From the time of Charlemagne to the Reformation; IV. From the Reformation to the French Revolution. These four periods are the same which Mosheim has adopted in his Institutes. The distribution is one which naturally presents itself to every mind, which proposes to consider ecclesiastical history in its connexion with the progress of civilisation.

In the first of these periods, our attention is drawn to one of the most interesting and fruitful subjects of contemplation—to one of those momentous eras in the history of mankind, in which the great purposes of Providence reveal themselves with peculiar prominence and distinctness, marked by the operation of causes, which revolutionize the whole moral aspect of the world, and leave a broad line of separation between the old and the new forms of society. We are called to witness the expiring struggles of that ancient civilisation—the product of the accumulating influences of some thousands of years—the parent of much that was magnanimous and heroic in human character, wise and thoughtful in civil polity, ingenious and profound in philosophy, beautiful and sublime in poetry and art—whose origin is lost in the dimness of legend and fable; and of which the moral unity, under a great diversity of outward manifestation, was maintained (with one small

and singular exception) by the prevalence of a religious system—at first sincerely, and to the last externally, revered—which throughout all its ramifications agreed essentially in the deification of nature, and in the idolatrous expression of its conceptions under various symbolical or representative forms. We see this giant wrestling in its decrepitude with the fresh life of a young and a popular faith. We observe the new Platonism—ashamed of a superstition which could no longer be defended, and yet clinging from habitude and association to the forms of idolatry—exerting its utmost ingenuity to evolve the elements of an universal Theism out of the mystical doctrines of the sacerdotal religions of Egypt and the East, or the more objective mythology of Greece and Rome; and, on the other hand, the Christian doctors, quitting by degrees the unambitious simplicity of the primitive missionaries of the faith, assuming the language of philosophy, and encountering the Heathens with their own weapons of eloquence and learning; corrupting the simple Gospel, through a license of speculation, by an admixture with the various impure elements that were floating about in society, and assimilating it in some of the forms of Gnosticism to the very Heathenism against which it was primarily directed. We trace the contest through various changes of fortune, till it is so nicely balanced that the will of an emperor is able, at the close of this period, to invest Christianity with an external ascendancy in the world.

In the second period, we are led to remark the effect of wealth and temporal greatness on the moral influences of Christianity. We observe the growth of internal divisions; the final separation of the Eastern and Western Churches; and the origin and rapid propagation of a new antagonist force in Mohammedanism, which threatened the existence of both. We perceive the fortunes of the Crescent and the Cross in some respects pursuing a parallel career and exhibiting a similar collision between the civil and the ecclesiastical powers. We see the conflict between the two religions continued, till at the close of the period they almost divide the ancient empire of the Romans between them—confronting each other on opposite sides of the Mediterranean from the coasts of Spain to the range of the Taurus—the majesty of Christendom embodied in Charlemagne, and the dominion of the Arabian prophet represented by Haroon the Just.

In the third period, we behold in its state of final consolidation that form of manners and society, which peculiarly characterises the middle ages—the compact and mighty influence of the Papal hierarchy ascendant throughout Europe—the higher faculties of the human mind kept awake, however unprofitably, by the subtleties of the schoolmen—and art assuming a new and most beautiful development in its consecration to the service of the Church.

Among the consequences of the prolonged struggle with Moham-medanism, we have to notice the remarkable phenomenon of the Crusades—encouraged by policy, but rendered practicable by the religious enthusiasm of the people—with their various effects on the state of manners, opinion and property in all parts of Christendom. Our minds are prepared for some great approaching revolution in the religious constitution of society, by the indications of public feeling which break out and multiply on every side from the eleventh and twelfth centuries downwards—by the growing wealth and importance of the middle classes, secured under their corporate privileges and their commercial leagues, which unite them in a common attachment to liberty—by the bolder thoughts which sometime escape in the speculations of Churchmen themselves—by the free spirit and unsparing satire which breathe in all the poetry of the age, prompted by a deep yearning after spiritual renovation, alike in the stern majesty of Dante, the coarse invective of our own Piers Plowman, and the sprightly effusions of the popular muse among the Albigenses of Provence, the *Trouveurs* of Picardy, and the Minnesingers on the eastern bank of the Rhine. By the constant operation of these causes—aided by the influence of events, which had no immediate connexion with religion, and one of which—the expulsion of the learned Greeks from Constantinople—originated in the partial triumph of Islamism over Christianity—we observe that, long before the close of this period trains were laid in various directions beneath the great fabric of spiritual usurpation, which it required but a spark from a mind like Luther's instantaneously to explode.

The fourth period opens with revolution, and the events which terminate it, connected by natural sequence with all that preceded them, form only the conclusion of the first act of a mighty drama, whose *dénoûment* it is impossible for human sagacity at present to conjecture. If the history of ancient Greece present within the limits of a few centuries an epitome of civilisation—a microcosm of society—we of the present day have reason to conclude, when we measure the extent and power of the agencies, which have begun to operate on human affairs since the Reformation,—that the cycle in which the complicated interests of Christendom are now revolving will not be so speedily completed. I cannot here dilate on the extraordinary events following each other in rapid and startling succession, which have marked this period,—the reaction in favour of the old religion—the subsidence of Protestantism into fixed national forms—the awakening of a more liberal and enlightened spirit of learning—the involution of religious and political interests in the civil wars of France and Germany, of Great Britain and the Low Countries; but I will just direct attention to the result of this vast complication of agencies.—What a wonderful century

was that, which we have left immediately behind us! How immense its accumulations of knowledge, skill and power! How boundless its provisions, if only guided by the spirit of the Gospel, for the future triumphs of humanity!—Political freedom, studied with a depth and earnestness, a reduction to first principles, and an intense conviction of its necessity, before unknown—a colonisation, that might diffuse the best thoughts and feelings of Europe through the world—a philanthropy that has ceased to recognize any distinction of race or colour, and that burns to carry the motives and the consolations of religion into the bosom of the slave and the savage on every shore—a productive industry adequate, if well directed, to feed and clothe and surround with the comforts of a home the entire population of the globe—art vanquishing all obstacles—science carried by the perfection of its instruments and its calculations into the deepest secrets of the material universe—civilisation, no longer regarded as the accidental privilege of a nation or a class, but embracing in its aims and its tendencies the collective interests of the race!—Such agencies—the enduring effects of the century that is gone—are now in operation around us. If we look for their primary cause and animating principle, we shall find them in the spirit of Christian earnestness and freedom awakened into new life by the Reformation. If we enquire, how they are to be conducted to the best results, and guarded against the mischiefs of too sanguine a reliance on the resources of human wisdom—we must equally reply, by Christianity.”

CHRIST AN EXAMPLE.

WE often speak of men as examples of great truths, or general facts. We say of one, that he is an example of the uncertainty of earthly hopes; and of another, that he is an example of the power of conscience, or of the law of retribution. We do not in such cases use language with strict accuracy, but it is well understood; and in this sense we may speak of Christ,—as an example of certain principles of the Divine government, which are illustrated in him, and which he may be said to teach and represent. Attention to a few of these principles will show the propriety of such an application of language.

First, Christ is an example of that prerogative of choice which is an attribute of Divine sovereignty. In the twenty-third chapter of

Luke we read, that while Jesus was enduring the pain of the cross the rulers "derided him, saying, Let him save himself, if he be the Christ, *the Chosen of God.*" The language of the New Testament uniformly sustains the justice of this title. He was "chosen," elected, selected, by God to be the Saviour, of the world. He came from the bosom of the Father, because the Father sent him. He undertook the work of redemption, because he was appointed to this work. He is made a Prince and Saviour, because "it pleased the Father that in him all fulness should dwell." Here then we have an example of the Divine Mind exercising its prerogative of choice. The reasons which induced Him to lay this burthen of labour and glory on Jesus rather than on any other of his servants who fill the abodes of heaven and earth, we are not permitted to learn; and all attempts to penetrate the secret would be vain. But the fact being brought under our notice, reminds us of that principle of which it is an illustration, that God bestows his gifts according to his own pleasure. He calls, raises, or endows one,—not to the injury, but to the comparative neglect of others; teaching us that as supremacy is his, reverence and submission should be ours. *Christ the chosen* is a continual manifestation of Divine sovereignty.

Again, Christ appears in his history as a sufferer, while yet he is represented as without sin. The purest, the only unsullied being that ever dwelt on earth, he yet was made acquainted with bitter distress, with pain, disgrace, insult, and a malefactor's death. How strong an example is this of the principle, that *condition and character do not correspond on earth.* Here we behold one whose sufferings were not the punishment of sin, nor the consequence of folly, but whom it pleased the Infinite Father to bruise under the stroke of his righteous providence; of whom it is declared that "he was made to be sin," or to suffer as a malefactor, though "he knew no sin." Could we have clearer proof that the good may be afflicted in this life, or a more direct condemnation of the spirit which judges of character by outward state? As we look upon society, we see men whose principles we believe are fixed on the foundation of truth, and whose whole deportment shows that their hearts are right in the sight of God, struggling with difficulties that thicken as they go on through life—thwarted, neglected, traduced, oppressed by bodily pain, misunderstood by friends, or surrounded

by enemies. We may wonder at all this, and begin to doubt the reality of their goodness. But if we turn our thoughts on Jesus, we see the "Beloved" and "Anointed" of God pursuing his way through similar trials, and we learn that it is a principle of the Divine government, to sow the joys and sorrows of life in the field of every one's experience, and that they must grow together to the harvest. *Christ the sufferer* is a strong representation of this principle.

But we also discover from the history of Jesus that his sufferings were productive of good, to himself and to others. We are told that he "was made perfect through sufferings," and that for the humiliation which he endured he "has been highly exalted." We learn too that he "suffered the just for the unjust," that he might bring us to God and by his death make us partakers of everlasting life. Here another law of the Divine appointment beams on us in the splendour of triumphant force,—the law, that *suffering is the means of greater good*. What if Jesus had declined the office to which he was designated—what if the weight of the responsibility, or the terror of the cross, had broken his resolution after he had assumed the ministry of reconciliation? His name would not have been the watchword of life, the keynote of joy, to myriads of immortal beings. He would have fallen even before he had risen to the dignity prepared for him. But through his endurance he obtained a glory which human words will not describe. If too he had shrunk from the task of suffering, if he had not cheerfully borne the life of early obscurity and subsequent toil and the death of shame to which he was called, what would have been the loss to the world? Would God have selected some other instrument of his mercy? Such questions we are unable to answer, nor does it become us to ask them but with humble gratitude that they need no reply. It is enough for us to know, that through our crucified Lord we are sanctified and saved. We are taught, more emphatically than if the flowers of earth and the stars of the sky were so arranged that we read it by day and by night, that suffering is the avenue and occasion of benefit,—that there is a recompense for patient virtue, and a precious power of usefulness gained by benevolent sacrifice. *Christ the exalted* is a representation and pledge of Divine equity.

Once more, we may observe the fact which has just been brought into view, the fact of *instrumentality*. We see Jesus the agent in conveying blessings of inestimable worth to mankind. God ordains him to be the Mediator, the channel of Divine influence. The world receive through him their richest treasures,—pardon, hope, and joy. He is clothed with a trust, which reaches forth its operation into future and distant times, and fills with bliss the cup of immortality. Who can doubt that God might have adopted some other mode of communication with the children of men; and who is so blind that he does not here perceive the great law of instrumentality which pervades, controls and binds together the parts of the universe? The creatures of God are made to assist one another. We might almost say, that nothing comes directly from the Supreme Being. Blessing and influence pass through intermediate agents, conscious or unconscious of the place which they hold in the moral universe. How foolish then is that affected independence which scorns to be supported or relieved, and how criminal that selfishness which neglects all interests but its own! God's government is one of agencies and dependences. *Christ the Mediator* is a perpetual inculcation of this truth.

These remarks may show that "Christ an example" is a fruitful subject of meditation. They are but hints on a few of the topics which the subject includes; but they may serve as suggestions and incentives to a more diligent study of this great theme,—which may be said to represent the universe. He who shall go farthest into the understanding of all which it teaches will have learned most of the only true philosophy—the philosophy which makes God the centre of existence and the spirit of all truth. Let him who would be wise, read and ponder the history of Christ. Every line reveals or intimates some principle of the Divine mind, some law of the Divine government. In Jesus these laws were expressed, these principles embodied as they never were before. God can be known best, if not only, through him. Man can be understood, only when a sympathy with Jesus has interpreted the laws of his nature. Life will be a mystery, till in him we have read its solution. Heaven is a dream, till he has taught us its reality and its properties.

E. S. G.

NOTICES OF RECENT PUBLICATIONS.

CHRONICLES of the Pilgrim Fathers of the Colony of Plymouth from 1602 to 1625. Now first collected from original records and contemporaneous printed documents, and illustrated with notes. By Alexander Young. '*Gentis cunabula nostræ*'—'*The mother of us all.*' Boston: Little and Brown. 1841. pp. 504, 8vo.

WE congratulate the lovers of New England history and the descendants of the Pilgrim Fathers on the publication of this volume. Its appearance fully justifies the expectations, which the learning, good judgment, and accurate research exhibited in former works of the Editor had authorized us to form. Nor can we pass without some just commendation the typographical execution, which does honor alike to the subject of the book, and to the press whence it proceeds. "Here," as Mr. Young states in his Preface, "will be found an authentic history of the Pilgrim Fathers, who planted the Colony of Plymouth, from their origin in John Robinson's congregation in 1602, to his death in 1625, written by themselves;" and the most superficial glance at the contents,—in which we find, distributed over twenty-eight chapters, Governor Bradford's "History of Plymouth Colony," Bradford's and Winslow's "Journal of the beginning and proceedings of the English Plantation settled at Plimouth," Cushman's excellent "Discourse on the state of the Colony and the need of public spirit in the Colonists," Winslow's "Relation," better known under the title of "Good Newes from New England," Winslow's "Narration of the true grounds or cause of the first Planting of New England," Governor Bradford's curious "Dialogue between some young men born in New England and sundry ancient men that came out of Holland and Old England," together with his "Memoir of Elder Brewster," and "Letters" of the Leyden Pilgrims,—will at once satisfy the reader of the authenticity and value of the collection.

Of these Chronicles some are now for the first time published,

and others are taken from books that with the progress of two centuries had become rare, or from copies the imperfections or errors of which have been corrected and supplied. Of the manuscript of the first of these viz. "Bradford's History of Plymouth Colony," which had been long given up by our historians as lost, it was the good fortune of the Editor to recover an important part; and to establish the fact of its authorship, on which its value depends, beyond all reasonable doubt. Of the fifth in number, "Winslow's Brief Narration" no copy, we are told, is known to exist in this country. That used by the Editor was taken expressly for his purpose by a friend from the printed volume in the British Museum. It is a highly curious and instructive document; exhibiting with fidelity and distinctness the true condition of the church at Leyden; the difficulties it had to encounter from surrounding bigotry and intolerance; the enlarged charity and singular prudence of its Pastor; and the reasons, which finally persuaded his flock to seek refuge from their troubles in New England. What gives to this document a special value is, that it contains the original of Robinson's celebrated farewell address to the Pilgrims departing from Leyden. And among the letters which close the volume will be found two from the same faithful hand, addressed to his parishioners after their arrival at Plymouth, exhorting them to courage under their trials; comforting them under the heavy bereavements which, within a very few months after their arrival, they had suffered; and in the very spirit of an Apostle persuading them to peace and a disinterested love. It is refreshing amidst times of controversy and bitterness to dwell on the memory of Robinson. The history of the Christian Church presents few characters more to be honored than his; in which "heroical magnanimity, exquisite justice, grave moderation, and an exact wisdom" were combined with a filial reliance on God, and a faith which amidst all discouragements anticipated glorious things for his Church.

To each of these documents, and indeed to almost every page of the volume, are appended notes, some of them copious in extent, and curious in nature, and all together constituting a very important addition to the work. We thank Mr. Young for his faithful and learned labors; and we deem it a just subject for congratulation, that with the returns that of late years have been multiplying of

centennial celebrations to our churches and cities and villages, as well as by the retired studies of the antiquary, attention has been so extensively excited among our people to the early history of our country; its dark passages have been cleared up; and so much has been done by its scholars and its orators to justify and perpetuate the reverence and gratitude, which every faithful descendant is disposed to cherish for the memory of his Pilgrim Fathers.

LECTURES on the Spheres and Duties of Woman and other subjects.

By George W. Burnap, Pastor of the First Independent Church of Baltimore. Baltimore: 1841. 12mo. pp. 272.

A YEAR ago Mr. Burnap published an excellent volume of Lectures to Young Men. He now comes to us with a larger volume on the Sphere and Duties of Woman, consisting, like the other, of Lectures delivered during the winter, and very favorably received. Both volumes do honor to the Author. The character of the present one is not fully indicated by the title, as it comprises a greater variety of subjects than is expressed by the term or the topic of *woman*. Of the eight Lectures, four only are given to that topic. The other four relate to American Literature, Moral Uses of Poetry, the Moral Nature of Man, Progress and Prospects of Society. All these are treated with ability, and make the book more valuable, to most readers more interesting probably, than if the whole had been devoted to a subject so much used and abused as that of woman. This subject does indeed receive due consideration here, without being overdone. The sphere and important mission of woman, her intellectual and moral power, her various relations to man and society, her great privileges in this country and under Christianity, her responsibilities and her dangers, her true education and accomplishment, are all set forth with discrimination and justice. They are topics on which much has been said of late, and said usually with extravagance. There seems to be something in the very sound of "woman's sphere" and "woman's rights," that drives men to some extreme,—an absurd denial, or an equally absurd

claim. Mr. Burnap betrays no such weakness. He wisely says little about the vague and vexed "woman question," so called, but speaks strongly and sensibly of duties and dangers, passions and powers. These are passages, particularly in the second Lecture, which describe the good daughter, sister, and wife, with unusual and touching beauty. It is not often that we find these familiar themes clothed with such interest, and yet an interest of the most natural and practical kind.

The other Lectures, on the more general subjects of Literature, Man and Society, have the same characteristics of discrimination and good sense, with passages of great excellence. Some opinions are expressed to which we cannot wholly assent, but that is of no consequence. We noticed as more important a very few instances of strong assertion not sufficiently guarded; as the following—"It is impossible for ill health and a serene temper to go together." But the connexion of such passages usually shows their meaning, and we refer to them as the only faults that occurred to us. The book is one of marked character and worth. We hope it will find its way into many families, and not be turned from or slighted because it treats of matters which many women, especially the young and inexperienced, are apt to think they understand better than any one can teach. Confidence is not always knowledge, nor are people of any class the best judges always of that which they most need. A good book can be read by none, in a proper temper, without profit.

AN ADDRESS *delivered before the Mercantile Library Company of Philadelphia, May 11, 1841. By William E. Channing.* Philadelphia: 1841. pp. 45, 8vo.

THOSE who are familiar with the writings of Dr. Channing—and who is not?—will hardly need to have the style of this Address commented upon, and this remark might almost as truly be made of the ideas, for it is the peculiarity of the Author that a few great thoughts run through and illuminate all he has written. If in the present instance we find less of profound observation than in

former addresses of a similar kind from the same pen, the nature of the subject required only a cursory survey of society, and the Author has collected many forcible illustrations of the view which he takes. The subject is the prominent characteristic of the present age; which he represents as being a "tendency to expansion, to diffusion, to universality." Human action is freer than ever before. The importance of man as man is spreading silently, but surely. The grand doctrine that every human being should have the means of self-culture is slowly taking its place as the highest social truth. We see this tendency in science and literature,—in the intellectual movements of the age, in its religious movements, in government, and in industry;—under each of which heads Dr. Channing adduces broad facts in support of his position. This tendency must be contemplated with joy. Still it has its perils and evils, and many persons are alarmed. Dr. C. thinks there is no occasion for overwhelming fear, and he notices some features of the age which may restore confidence—some "elements of security" on which we may rely; and contends against the notion that communities are more likely to suffer from the conduct of the laboring classes, especially under a course of improvement, than from the vices of the rich and prosperous. He cannot close however without remarking on some of the discouraging aspects of our time, seen in its want of spiritual aims and its contentious temper. Still his hope surmounts all discouragement, and he concludes with a glowing picture of what the present age has done and may yet do for humanity and the soul.

A DISCOURSE *on the Transient and Permanent in Christianity; Preached at the Ordination of Mr. Charles C. Shackford, in the Hawes Place Church in Boston, May 19, 1841. By Theodore Parker, Minister of the Second Church in Roxbury.* Boston. Printed for the Author. 1841. pp. 48, 8vo.

WE heard this Sermon with pain, and though on reading it we find that in more than one instance we misapprehended, and therefore incorrectly reported Mr. Parker's remarks, yet we confess the

impression left on our minds by its perusal is little less painful than that which we received when listening to its delivery. Mr. Parker, we know, will not consider the open and fair expression of dissent from his opinions an act of injustice to him; the liberty which he takes of condemning the persuasions of others he will accord to them in regard to his own representations. That he has uttered the sincere and earnest convictions of his soul, we entertain not the least doubt; but we feel an almost equal confidence that his views of the grounds of religious faith are unsound, and if generally embraced would result in wide-spread irreligion. Our first duty however is, to correct the erroneous exhibition which we gave in our last number of some parts of his discourse. We attributed to him the opinion, that "Christ added nothing to true religion." We should have subjoined, to do justice to the sentiment which he expressed, that by "true religion" he meant not any thing that had ever appeared or been imagined among men, but religion as it lies, and has from eternity existed, "in the constitution of the soul and the mind of God." We also quoted Mr. P. as saying, that "on the Christianity of the pulpit and the people," that is, the Christianity now preached and believed, "is written emptiness and deceit;" whereas he was presenting a hypothetical case, of a clergyman who should "think one thing in his closet and preach another in his pulpit," whose ministrations therefore would merit the severity of his description.

Having corrected the errors into which to our regret, however innocently, we fell, we are constrained to say that, while our account of Mr. Parker's Sermon presented the principal *points* of the discourse, which was all that we aimed to give, it necessarily omitted many expressions which we have pondered with grief, if not with surprise. He has spoken of the Bible in terms that not only conflict with the reverence in which we have been accustomed to hold it, but which seem to us to preclude the idea of its authority. Its *authority* indeed, in the common, or if he would rather we should so say, in the theological—which in the present instance is the common—sense of the word, is not recognised by Mr. Parker. To him the Scriptures are in many parts a precious and sacred volume, but they nowhere address him in a voice which he feels bound to respect unless he find confirmation of the truths

they proclaim elsewhere. So too the authority of Christ seems to us to be denied—at least his peculiar authority. Mr. Parker receives him as a spiritual teacher and a quickening influence, but he does not acknowledge his instruction to be conclusive on the ground of the source whence it proceeds. Here—on the matter of *authority*—is the essential difference between Mr. Parker and others who value the Gospel. We do not question his faith in Christianity, viewed merely in its internal character. But on his principles *we* should have no faith in Christianity, and we believe, that instead of being singular in this respect, we represent the vast majority of mankind. Mr. Parker wishes “to make a distinction between religion and theology,” but in his attempt he has resorted to the aid of a philosophy which irreverently invades the provinces of both religion and theology, and the inculcation of which from the pulpit, we believe, would be injurious alike to the Christian faith and temper.

DISCOURSE *on the National Fast, May 14, 1841, observed on occasion of the Death of President Harrison.* By Charles W. Upham, Pastor of the First Church in Salem, Mass. Published by request. Boston : 1841. With an Appendix. pp. 26, 8vo.

SERMON *delivered on the Fast Day observed in memory of the late President Harrison.* By William B. O. Peabody, Minister of the Third Congregational Society in Springfield. Published by request. [In a Supplement to the Springfield Republican.]

THE HOLY VOICE. *A Discourse delivered before the Society of the Rev. David Damon, in West Cambridge, Mass. on Friday, May 14, 1841, the day of the National Fast &c.* By Norwood Damon. Boston : Little & Brown. 1841. pp. 16. 8vo.

SINCE our last publication three more discourses preached on the late National Fast have come to our hands. While we have found, as might have been expected, a common current of thought running through all the sermons produced on this occasion, as

the manifest lessons of Providence presented themselves to the minds of the writers, we have also been much impressed with the individuality of each production. The preacher has spoken from the heart, and therefore has given his own strain in the dirge of the national sadness.

Mr. Upham's Discourse shows a careful consideration of the subject before him, which he presents under the two points of view suggested by the death, and by the life and character, of President Harrison. He traces a resemblance between the characters of Harrison and Washington, and remarks on the singular vicissitudes in the life of the late President.

Mr. Damon's Discourse may have been heard with profit, but he would have done wisely not to submit it to the criticism to which whatever comes from the press is liable. He describes the various voices by which men are addressed—the outward voices that salute the ear, the inward voices of conscience, passion, ambition, the voice of the world, the voice of God—the holy voice of his Providence.

Mr. Peabody's Sermon deserves a fairer page and a more durable form than that in which it appears. It is his object to describe "the man that we wanted, and the man we have lost," and to show the tendency of popular feeling in republics as illustrated by the history of Samuel under the Hebrew commonwealth and of the late President of the United States.

SELECTIONS from the Writings of Fenelon. With a Memoir of his Life. By Mrs. Follen. Fourth edition, revised and enlarged. Boston: Samuel G. Simpkins. 1841. pp. 304, 12mo.

It is a sufficient proof at once of the estimation in which this work is held, and of the kind of estimation which it is suited to enjoy, that a gradual sale during thirteen years has exhausted three editions. A fourth is now printed in a style of great neatness. The "Selections" form a volume of permanent value, and will continue to find purchasers, as well as readers, among those who love the expression or would cultivate the spirit of a deep piety. The present edition contains a few Introductory Remarks from the pen of Dr. Channing.

INTELLIGENCE.

ORDINATION AT CAMBRIDGE, MASS.—Rev. Henry Lambert was ordained Pastor of the Third Congregational Society in Cambridge on Wednesday afternoon, June 2, 1841. Mr. Lambert is a native of Winchelsea in England, and came to this country about five years since. After pursuing his studies for the ministry under the direction of Rev. Mr. Fox of Newburyport, he was "approved" by the Boston Association of ministers, and was favorably received as a preacher wherever he made temporary engagements, till he accepted the invitation to become the pastor of the church at East Cambridge.—The services of ordination were conducted by the following clergymen:—Introductory Prayer, by Rev. Mr. Hall of Dorchester; Selections of Scripture, by Rev. Mr. Muzzey of Cambridgeport; Sermon, by Rev. Mr. Peabody of Portsmouth, N. H.; Ordaining Prayer by Rev. Dr. Ware, Jr. of Cambridge; Charge, by Rev. Mr. Gannett of Boston; Right Hand of Fellowship, by Rev. Mr. Fox of Newburyport; Address to the Society, by Rev. Mr. Green of Cambridge, the late minister of the Society; Concluding Prayer, by Rev. Mr. Newell of Cambridge.

Mr. Peabody took for his text the charge of Paul to Timothy in 2 Timothy iv. 2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." His subject was—The deficiencies and needs of the ministry. After noticing the decay of that factitious importance which once belonged to the pulpit, and the restlessness and dissatisfaction which mark our times, the preacher undertook to show, first, where the fault does not, and secondly, where it does lie. The fault does not lie in the ministry as an institution. Such an order of men will always be needed; and they enjoy a peculiarly favorable position for the moral criticism of life and men. Nor does it lie in existing forms of religion; for forms are merely the relations of religion to time and space, and cannot properly be said to be dead, since they never were alive. Nor shall we find it in the Gospel itself. We have not outgrown Christianity. The spirit of the times is indeed a spirit of arrogant and self-conceited speculation; but this only shows the greater need of preaching the Gospel. There is a tone of deprecation of the Gospel as a positive revelation, against which Mr. P. felt himself constrained to speak. Some truths we *must* receive on authority and testimony, as the truth of immortality, for example. The exaltation of individual consciousness presents the

domain of spiritual truth under a belittling view, while Christianity is the Copernican system of the moral universe, making God the centre and putting man in the circumference.—To what then shall we ascribe the defects of the ministry? In the first place, preaching has been too technical, the Bible has been construed as a legal document. An anatomising style of preaching has prevailed. Christianity has no doctrines, if by this term be meant truths presented in set, formal propositions. Christ did not come to form a system, but to *reveal* the actual state and eternal laws of the moral universe. The life of Jesus is a fuller revelation than his teaching. The great facts of the Gospel should be the substance of preaching. Again, preaching is injured by a spirit of compromise and accommodation. The clergy have indeed shown much moral courage and self-sacrifice; still there may be ground for the charge of a want of fidelity. Their social intimacies and sympathies may be in the way of their speaking the whole truth. The vices of the church have not been sufficiently rebuked. Avarice is its evil demon; this sin should be clearly exposed. A covetous Christian should be made to appear as strange an expression as a blasphemous Christian or a licentious Christian. The popular cries determine too much the character of the pulpit, and preaching accommodates itself to the public taste, both in regard to practical religion and to the grounds of faith in Christianity. Lastly, the Gospel has been preached with too little faith on the part of its ministers. A fearful preacher must make a skeptical congregation. Skepticism in the pulpit may show itself in various ways, and cover a larger or narrower space of instruction. The preacher should have a firm historical faith, should have a faith in all that Jesus taught and was, and should have the faith of experience, of insight, of personal knowledge—spiritual faith—Christ formed in him. Then he will succeed.

ORDINATION OF AN EVANGELIST.—Rev. Augustus H. Conant was ordained as an Evangelist in the Bulfinch Street church in Boston, on Sunday evening, June 27, 1841. Mr. Conant is a native of Vermont, where he was educated as a Calvinistic Baptist. In 1834 he went to Illinois to reside on a farm. In 1837 he became acquainted with Unitarian Christianity through the pages of the "Western Messenger," and took pains to procure the writings of Unitarians, which established his faith in their opinions; in which he became so much interested that, on the suggestion of Rev. Mr. Hosmer, he determined to relinquish his occupation, and devote himself to the ministry. After studying for

some time, and having prepared some discourses, he felt the wants of the people in his neighborhood to be so great, that he preached to them several times in a school-house, and also in other towns. Being then advised to visit Cambridge for a more thorough preparation of himself for the ministry, he came to Boston about a year ago, and has since been prosecuting his studies under the direction of Rev. Professor Ware Jr., and in partial connexion with the Theological School. His purpose now is, to return to the West, and to preach as an Evangelist wherever Providence may open a door for his labors, preferring for the present a missionary life to the engagements of a settled clergyman.

The services of ordination were as follows:—Introductory Prayer, by Rev. Mr. Gray of Boston; Reading of Scriptures, by Rev. Mr. Muzzey of Cambridge; Sermon, by Rev. Mr. Hosmer of Buffalo, N. Y.; Ordaining Prayer, by Rev. Dr. Ware, Jr. of Cambridge; Charge, by Rev. Mr. Allen of Northboro'; Right Hand of Fellowship, by Rev. Mr. Clarke of Boston; Concluding Prayer, by Rev. Mr. Muzzey.

Mr. Hosmer's text was from Ecclesiastes ix. 10, "Whatsoever thy hand findeth to do, do it with thy might;" and it was the object of his discourse, to illustrate and consider the fact, that our execution generally falls below our conception of duty. After describing those who exhibit this defect through their whole characters, who spend life in ruminating on purposes and plans, the preacher turned attention to the frequent exhibition of the same fault in religion; where knowledge is not enough, but practice also is indispensable. Who has wrought out his own idea of truth—expressed it in action? Take the truths which we hold respecting God and our relations to him, respecting the dignity and worth of the human soul, and especially respecting the brotherhood of humanity;—how few act as if they believed these truths. There are various modes of philanthropic action; we often spend our time in fault-finding, when we should select some one or more of these modes on which to bestow our efforts. Mr. Hosmer then adverted to the peculiar form of action suggested by the occasion, and spoke of the great opportunity for missionary labor in the West. He did not mean however to say that the work there to be done was easy. Effort, labor, and patience were required. The present is the time for action. Returning to the general subject of discourse, he proceeded to answer the question, why in our life the actual is so unworthy of the ideal. Why do we not accomplish more? Several reasons were briefly given. The danger of delaying to work out our conception of the good that may be done was then presented. Still speculation need not be condemned. The higher and truer our conceptions, the better we shall act; and reciprocally, the better we act, the holier and more just will our conceptions

be. In conclusion the example of Jesus was adduced, who united contemplation with action, and whose character should be our study.—The Charge and Right Hand of Fellowship were such as the peculiar circumstances of the candidate demanded.

ANNIVERSARIES IN BOSTON.—We gave in our last number full reports of the anniversary meetings, in which our readers might be expected to take most interest. We now present brief notices of the other meetings of religious or benevolent Associations, which were held in this city during the last week of May in the present year.

THE MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY at their annual meeting received the Report of the Treasurer, which exhibited a gratifying statement of the condition of the funds. Forty widows, or families, of deceased ministers received shares of the appropriations of the past year; and seventeen hundred dollars were appropriated for the same purpose for the present year. Two hundred dollars also were by a vote of the Society added to the contribution of the Massachusetts Convention. The government of the Society for the present year are as follows:—Hon. Peter C. Brooks, *President*; Rev. T. M. Harris D. D., *Vice President*; Rev. Francis Parkman D. D., *Secretary*; George Ticknor Esq., *Treasurer*; Hon. Messrs. Josiah Quincy, Peter C. Brooks, Jonathan Phillips, Leverett Saltonstall, and James Savage, and Rev. John Pierce D. D., *Counsellors*.—Few charities are of so unexceptionable a nature as this, or are more worthy of commanding the interest and patronage of the Congregational community. Without distinction of religious opinions, with reference only to ascertained want and worth, it supplies relief; and ministers effectually to the comfort of the widowed and orphaned, who have known brighter days.

THE PRISON DISCIPLINE SOCIETY observed its sixteenth anniversary by the usual exercises. An abstract of the Annual Report was read, which presented a large amount of statistical information respecting Lunatic Asylums, Penitentiaries, County Prisons, Imprisonment for Debt, and other kindred subjects. From a table embracing the statistics of eleven American Asylums for the Insane it appeared that the whole number of patients received from the first had been 9849, of whom 3843 had recovered. "The first Asylum established in this country was at Williamsburgh, Vir. before the Revolution." The Friends' Asylum at Frankford, Penn. was established in 1817; the M'Lean Asylum at

Charlestown, Mass. in 1818; while between 1820 and 1830 three were established, between 1830 and 1840 eight, and in 1840 eight more were built or commenced. The proportion of the insane to the whole population of the country cannot be less than 1 to every 1000 souls; the number of persons who become insane annually is estimated at not less than 1 to every 3000. "The cures in recent cases, in favoured Asylums, are from 90 to 100 per cent; in old cases from 15 to 35 per cent. In the British Asylums the average mortality is 21 per cent; in the French Asylums 32 per cent; in the American Asylums 12 per cent.—Addresses were made by Rev. T. S. Clarke of Stockbridge, Rev. Edwin Holt of Portsmouth, N. H., and Rev. President Hopkins of Williams College.

THE MASSACHUSETTS TEMPERANCE SOCIETY held this year its twenty-fifth annual meeting, the President, John C. Warren M. D., in the chair. The Report was read by the Secretary, Walter Channing M. D. The greater part of the time was occupied by the reformed drunkards, whose speeches were as effective as they were peculiar.

THE MASSACHUSETTS TEMPERANCE UNION held several meetings during the week. John Tappan Esq., the President, made some introductory remarks. Nathan Crosby Esq., the Secretary, read parts of the Annual Report. Rev. Mr. May of Scituate offered a resolution which he sustained in an address. Rev. Mr. Baird from Paris, gave an account of the progress of Temperance in Europe. "Several members of the Washington Total Abstinence Society spoke with great earnestness and effect."

THE PASTORAL ASSOCIATION met in Park Street church. The Sermon was preached by Rev. Parsons Cook, on the Causes of the decline of doctrinal preaching. Rev. Dr. Storrs was chosen first preacher for the next year, and Rev. Professor Park substitute.

THE AMERICAN EDUCATION SOCIETY has been in operation twenty-five years, during which period it has assisted 3389 beneficiaries, and raised for its object \$863,000. During the last year it assisted 810 young men "in the various stages of their education;" of whom 121 were new beneficiaries. The Society conducts its operations to a great extent through Branches, the two principal of which are the Central Amer. Educ. Society, whose seat is at New York, and the Western

Amer. Educ. Society. The receipts of the Parent Society and of the Branches the last year amounted to \$63,113 58; and the expenditures to \$56,049 10; over \$7000 of which was paid towards a reduction of the debt of the Society, which now exceeds \$25,000. Rev. Dr. Cogswell a short time since resigned the office of Secretary which he had held for nearly ten years, having accepted an appointment to the Professorship of National Education and History in Dartmouth College, and Rev. Samuel H. Riddle of Hartford, Conn. was chosen in his place. A part of the Annual Report this year was devoted to a removal of the objection, that the supply of ministers is already sufficiently great. Resolutions were offered and Addresses made by Rev. Dr. Pond of Bangor Theological Seminary, Rev. Professor Goodrich of Yale College, Rev. Asa D. Smith of New York, and Rev. Thomas Brainerd of Philadelphia.

THE MASSACHUSETTS MISSIONARY SOCIETY celebrated its forty-second anniversary this year. It has supported missionary labours in other States, and paid "many thousands of dollars into the treasury of the National Society," besides assisting 150 feeble churches in this Commonwealth. The number of churches in Massachusetts assisted the last year was 71; the average amount paid to each, \$131. The receipts the last year were \$17,581 31. The meeting was addressed by Rev. Levi Packard of Spencer, Rev. T. S. Clarke of Stockbridge, Rev. J. S. C. Abbot, Rev. Mr. Brainerd of Philadelphia, and Rev. Dr. Robbins.

THE BOSTON SEAMAN'S FRIEND SOCIETY held this year its thirteenth annual meeting. The Report presented proofs of its continued usefulness. The Mariner's Church has now about 150 members, more than half of them males, "two-thirds of whom were once living in all the wretchedness and vice of drunken sailors." The Sailor's Home received the last year 873 boarders, and now supports itself. Addresses were made by Lieut. Moore of the U. S. Navy, who gave an account of the Sunday School at the Navy Yard in Charlestown, of which he is superintendent, and in which there are now 200 boys taught by 20 ladies, and two classes of adult seamen taught by gentlemen; Rev. Mr. Spaulding, Secretary of the American Seaman's Friend Society; Rev. Mr. Rogers of Boston, who in the course of his remarks exhibited the "way-worn, worm-eaten Bible" which in the hands of Adams, the patriarch of Pitcairn's Island, had been the occasion of the civilization and religion that were witnessed when the settlement was visited by Capt. Beecher in 1825, and which the granddaughter of one of the mutineers of the

Bounty had exchanged with a sailor from this port for a copy in larger print; Rev. Mr. Scott of Stockholm, a Scotchman, of the Methodist Connexion, who has spent the last eleven years in Sweden, and now visits this country for the purpose of awakening among American Christians an interest in the moral condition of that kingdom; Rev. Mr. Edstrong, a native of Sweden, now a resident in New York; and Rev. Mr. Hague of Boston.

THE AMERICAN TRACT SOCIETY at Boston in their twenty-seventh Annual Report stated the receipts of the last year to have been \$28,401. The immediate field of the operations of this Society is the northern part of New England, embracing Maine, New Hampshire, Massachusetts, and the eastern part of Vermont. \$6000 however were paid the last year "for the circulation of tracts in foreign and Pagan countries," \$600 of which were for publishing Rev. Mr. Baird's "History of the Temperance Reformation in the United States" in the Russ and Finnish languages; a work which has been published "in six important languages." Besides the tract distribution, nearly 40,000 volumes have been circulated during the year. At the meeting remarks were made by the President, John Tappan Esq.; by Rev. Mr. Cooke of New York, who described the efforts of agents in circulating the books published by the Society, which have been chiefly sold, but at cost; by Rev. Mr. Scott of Stockholm, who spoke of the extraordinary success which attended Mr. Baird's efforts in the cause of temperance on his visit to Sweden; by Mr. Gellibrand, a merchant from St. Petersburg; and by Rev. Mr. Pritchard, an English missionary and at present British Consul at the Society Islands, who had just arrived in this city on his way from Tahiti to England.

THE MASSACHUSETTS SABBATH SCHOOL SOCIETY in their ninth Annual Report expressed satisfaction at the increased influence of the Society. Thirty-two new books were published the last year, besides the "Sabbath School Visiter," the periodical organ of the Society. Large assistance had been afforded in sustaining and establishing Schools in Missouri. The number of schools connected with the Society is 377, in which are 7727 teachers and superintendents, and 62161 scholars.—Addresses were made by Rev. Mr. McClure of Malden, Rev. Mr. Pritchard from Tahiti, Rev. Mr. Thayer of South Dennis, and Rev. President Humphrey of Amherst College.

THE AMERICAN BOARD OF FOREIGN MISSIONS held a public meeting

in this city in the anniversary week, when a statement of the condition and prospects of the Board were made by Rev. Dr. Anderson, and addresses were made by Rev. C. Eddy, Rev. Dr. Hopkins, Rev. Mr. Bingham from the Sandwich Islands, who had lately returned to this country after an absence of twenty-one years, and Rev. Mr. Scott from Stockholm, who gave a sad picture of the religious and moral state of Sweden. "There was orthodoxy in their creed and pulpit ministrations. There was church discipline, perhaps not equalled in any part of the earth, if faithfully executed. It is made the duty of every clergyman to see every member of his parish once a year, and he has the privilege of commanding the attendance of every man, woman, and child at these domiciliary visits. The union of church and state is most perfect. Every Swede is born a member of the church, and at the age of fourteen he is admitted to the sacrament. If he neglects to do this, he loses his political privileges. No Swede is permitted to leave the national church under penalty of confiscation. Among the clergymen in private, however, there is a great deal of Swedenborgianism and Universalism." There is a good deal of infidelity, too, in regard to the obligation and possibility of "living up to the Bible." Profaneness "is so universal that it is not thought to be an evil. There is an utter want of truth, and a fearful prevalence of immorality. While on the surface there is nothing abhorrent to the chaste," licentiousness prevails to an extent absolutely incredible. We cannot but think Mr. Scott must have represented the state of society in darker colours than would be justified by an observation more extensive and accurate than he may have been able to make.

THE FOREIGN EVANGELICAL SOCIETY presented its claims at a public meeting, through Rev. Mr. Baird, who has lately returned to this country for the purpose of preparing a work on the religious movements of the American churches for publication in Europe, but intends to go back and remain some time longer abroad, as the Agent of this Society, and with a special view to the promotion of the cause of Temperance, "spending half the year in the North of Europe, and his winters in France or Geneva." Mr. Baird stated that the present number of Protestant ministers in France is about 640, of whom about 140 are considered "evangelical;" besides these there are about 100 ministers who are not supported by government. The last year 170,000 Bibles were distributed by the Bible Societies in France. 102 *colporteurs*—lay distributors or missionaries—were employed, "all but one of whom were Frenchmen, and 65 of them converted Catholics." The plan of operations of the Foreign Evangelical Society includes a Committee at

Geneva, composed of three clergymen and seven or eight laymen, who are to have the direction of this work and report to the Society at home.

THE NEW ENGLAND ANTI-SLAVERY CONVENTION held its meetings through three successive days in the Chardon Street chapel. The time was principally occupied in the discussion of resolutions condemning in the most severe and indiscriminate terms those who do not sustain the movements of the Abolitionists. The clergy in particular were the objects of fierce denunciation. A very long discussion arose upon a resolution offered by Mr. H. C. Wright, pronouncing "the church and clergy of the United States, as a whole, a *great brotherhood of thieves*;" which after various attempts at amendment was finally adopted in this form:—"Resolved, that so long as their present position is retained, they are to be renounced as a Christian church and clergy, and ranked with those who neither fear God nor regard man." The late national fast was voted to have been "a most humiliating spectacle of moral degradation."

In connexion with this Convention "a meeting of the friends of universal reform" was held, at which it was "Resolved, that a Committee of twelve be appointed, with power to increase their number at discretion, to call a World's Convention, to consider the subject of Human Rights in all its bearings—what they are—the present condition of mankind in respect to them—the causes of their violation—and the means of their restoration and protection." The Committee consist of William L. Garrison, Lydia M. Child, Robert Purvis, Lucretia Mott, Samuel J. May, Edmund Quincy, Nathaniel P. Rogers, Maria W. Chapman, Wendell Phillips, Henry C. Wright, William Bassett, and Charles C. Burleigh.

THE MASSACHUSETTS ABOLITION SOCIETY represents that party in the Anti-Slavery movement which seceded from the old Society, and is now generally described as the "new organization." They celebrated their anniversary in the Marlboro' Chapel, when abstracts of the Annual Report were read by Rev. Messrs. Phelps and Torrey, and addresses were made by Rev. Elon Galusha, Rev. Luther Lee, and Rev. H. H. Garnett, a colored minister from Troy, N. Y. The receipts of the last year were \$9,959 70.

In the course of the week a public discussion on Slavery was held in this city between Rev. Mr. Colver of Boston and Rev. Mr. Davis of Georgia, and is said to have been conducted with propriety and ability on both sides.

MASSACHUSETTS COLONIZATION SOCIETY.—A meeting was held in this city on the 26th of May, by the friends of African Colonization, which resulted in the formation of a State Society, auxiliary to the American Colonization Society, "the sole object of which shall be to colonize upon the coast of Africa free people of colour, with their full consent." Hon. William B. Banister of Newburyport was chosen *President*, and a Board of nine *Managers* was elected. The choice of a *Corresponding Secretary and General Agent* was deferred. The meeting was addressed by Rev. Dr. Woods of Andover, Rev. Dr. Humphrey of Amherst, and Mr. Pinney, formerly Governor of Liberia.

BAPTIST ANNIVERSARIES.—The anniversaries of the Baptist religious Associations were celebrated this year in the new church in Bowdoin Square.—*The Ministerial Conference of Baptist Ministers in Massachusetts* enjoyed "a free and kind" discussion, and listened to the annual sermon, from Rev. Mr. Neale of this city, on "the peace of Zion."—*The New England Sabbath School Union* reported the number of Baptist Sabbath Schools in the six New England States as 563, in which were 47,508 scholars, under 6356 teachers.—*The Northern Baptist Education Society* in their Report expressed regret that they had been obliged to curtail their operations, having for the last four years met with "an unbroken series of depressions." The present number of "beneficiaries on the funds of the parent Society and its Branches is 98;" in 1837 it was 186.—*The Baptist Board of Foreign Missions* held a public meeting for the communication of missionary intelligence and the delivery of addresses, which, as in the case likewise of the other Societies, were all made by clergymen.—*The Massachusetts Baptist Convention* is "the real parent, though now an auxiliary of the American Home Mission Society," and "has reached the fortieth year of its existence." The addresses here also were made by clergymen.

ANNIVERSARIES IN NEW YORK.—Of the anniversary meetings held in New York the second week in May of the present year we can only take the briefest notice consistent with a record of the operations which they brought under the public view.

THE AMERICAN BIBLE SOCIETY has been in existence a quarter of a century, in which time nearly 3,000,000 Bibles and Testaments have been issued from its depository, and it has either directly or indirectly pro-

moted the distribution of the Scriptures in nearly fifty languages. The receipts the last year were \$118,800 41, among which was a bequest of \$5000 by Miss Mary Brimmer of Boston. The meeting was addressed by the President, Hon. John C. Smith, and several clerical gentlemen.

THE AMERICAN TEMPERANCE UNION listened to addresses from the President, Hon. Theodore Frelinghuysen, Dr. Jewett, Rev. Mr. Scott from Sweden, Rev. Mr. Baird from France, Rev. Mr. Bingham from the Sandwich Islands, John Tappan, Esq. of Boston, and Mr. John Hawkins of Baltimore.

THE AMERICAN HOME MISSIONARY SOCIETY, which presented its fifteenth Annual Report, employed the last year 690 missionaries and agents, who performed labour in 862 congregations and missionary districts, in 21 States and Territories of the Union, and in Canada and Texas. The receipts were \$85,413 34. The meeting was addressed by Rev. Mr. Spaulding of Illinois, Rev. Mr. Bacon of New Haven, Rev. Dr. Patton of New York, and Rev. Mr. Scott of Stockholm.

THE AMERICAN TRACT SOCIETY at New York in their sixteenth Annual Report stated, that in the course of the last year they had printed 4,436,710 publications; and since the formation of the Society almost 60,000,000, including more than a million and a half of volumes. The receipts the last year were \$98,962 59, "of which \$57,220 98 were for publications sold, and \$23,395 25 for foreign distribution." The Report spoke of the success which had attended the "aggressive" system of distribution. Special pains had also been taken to increase the circulation of volumes by means of Agents and other instrumentality.—The meeting was addressed by several clergymen.

THE AMERICAN SEAMEN'S FRIEND SOCIETY, which this year celebrated its thirteenth anniversary, presented in the Report a summary of the amount expended the year past by this and kindred Societies, viz. by this Society \$12,292 55, by its auxiliaries \$6400, by Societies not auxiliary \$13,550; besides which \$10,000 has been collected by Rev. Mr. Sawtell for the erection of a chapel for seamen and others at Havre in France; so that "at least \$40,000 have been raised in the United States during the past year for the benefit of the Seamen's cause." The Society supports chaplains at Honolulu, Havre, Cronstadt, and Sydney in Australia. It has three houses for boarding sea-

men in New York, in which since they were opened—one in 1837, the others in 1839—between six and seven thousand seamen have been accommodated.—Addresses were made by Richard H. Dana, Esq. of Boston, Rev. Messrs. Scott, Baird, Bingham, and others.

THE FOREIGN EVANGELICAL SOCIETY was addressed by the President, Hon. Theodore Frelinghuysen, and an abstract of the second Annual Report was read by Rev. E. N. Kirk. It took a survey of the state of religion with reference to the efforts of this Society in Holland, Germany, Denmark, Sweden and Norway, Russia and Poland, the South of Europe, and particularly in France. The receipts of the year were \$14,357.—Addresses were then made by Rev. Professor Goodrich of Yale College, Rev. Robert Baird, the Foreign Secretary of the Society, Rev. Mr. Scott from Sweden, and Rev. Mr. Kirk.

THE AMERICAN ANTI-SLAVERY SOCIETY—the “old organization,”—held its eighth annual meeting, Lindley Coates, President of the Society, in the chair. The Report was read by James S. Gibbons, Chairman of the Executive Committee. It noticed occurrences of the last year,—the (alleged) improper transfer of the “Emancipator,” the former journal of the Society into “hostile hands”—the unworthy course, (as it was deemed,) pursued by the World’s Convention in London—the conduct of Gov. Seward in reference to Virginia—the liberation of the Amistad Africans &c. Resolutions were offered and supported by Messrs Garrison of Boston, Stewart of Utica, Rogers of New Hampshire, and Burleigh of Philadelphia. At subsequent business meetings a great number of resolutions were passed, one of which expressed strong disapprobation of an attempt to form a third political party by the Abolitionists of the United States, and another declared the late national fast an “impious mockery of God and humanity.” The Committee on Finance reported that the Society ought to raise at least \$6000 the ensuing year. “Abby Kelley spoke almost indignantly on this proposition,” which many others thought inadequate, and it was “finally resolved, to raise \$15000.” The amount received the last year was \$6,825 10.

The present organ of the Society is the “National Anti-Slavery Standard,” published weekly in New York; Lydia Maria Child, Editor; David Lee Child, Assistant Editor.

Our notices of other meetings must be deferred.